MAHZARNAMA

THE MEMORANDUM

SUBMISSION BY THE
AHMADIYYA MUSLIM JAMA‘AT
TO THE
NATIONAL ASSEMBLY OF PAKISTAN
REGARDING ITS BASIC TENETS

ISLAM INTERNATIONAL PUBLICATIONS Ltd
2003

MAHZARNAMA

THE MEMORANDUM

Translated into English from Urdu
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First Edition: 1999, Ghana
(ISBN: 1 85372 641 9)
Current Revised Edition: 2003, UK

© Islam International Publications Ltd.

Published by:
Islam International Publications Ltd.
'Islamabad' Sheephatch Lane,
Tilford, Surrey GU10 2AQ
United Kingdom

Printed in UK at:
Raqeem Press
Tilford, Surrey

ISBN: 1 85372 803 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

INTRODUCTION

Mahzarnama—the Memorandum—is an important historical document which was presented by the Ahmadiyya Muslim Jama‘at in 1974, to the Special Committee of the National Assembly of Pakistan, comprising the entire house. The purpose of this document was to establish that the members of the Ahmadiyya Muslim Jama‘at are Muslims and to explain its basic tenets, as well as refute the baseless allegations levelled against it. It was declared at the outset that, according to Ahmadiyya Muslim Jama‘at, no Assembly or court in this world had any right to determine, or specify, the religion of any individual or a community; because this can be done only by God who knows the innermost thoughts of our hearts. Similarly, an impassioned warning was also put on record to the effect that this Assembly might become instrumental in creating dissention among the ranks of the followers of the Holy Prophet[sa] Muhammad[sa] by declaring Ahmadis to be non-Muslim, because this act would set such a wrong and horrible precedent which might engulf other sects in the future.

The backdrop of this sad episode was a preconceived scheme (for the details of which there is no room here) of the then government. Due to the dictates of political expediency, it declared Ahmadis to be outside the pail of Islam, in order to win support of the extremist Muslim clerics. Since a large number of these hardline clerics had already penetrated the ranks of the official Government Opposition, which, also fully supported the government in this matter. When this preconceived political plan reached its logical conclusion, an internecine tussle broke out between the Government and the Opposition for the credit to have resolved this so-called "ninety-year old problem".

As a matter of fact this marked a great tragedy in the history of Pakistan, enabling politics to impinge on religion and allowing religion, in turn, to interfere with politics. This indeed was the most serious blunder the outcome of which mars the contemporary Pakistani political scene that seems to find no way out of the mess. After this tragic mistake, the influence of extremist divines continued to plague national politics, culiminating in the imposition of a sinister eleven-year stint of martial law which proved much more macabre than the earlier martial law episodes, and whose gruesomeness continues to eclipse the future of our nation. The country continues to be deprived of discipline, unity, tolerance, and national purpose. The seeds of dissension sowed by selfishly motivated politics have resulted in a crop of multifarious hatreds, and have fragmented Pakistan into factions, sects, clans, and provincialism.

It is plainly obvious to the intelligentsia that the foundations of our country's present misery were in fact laid in 1974. We pray that Allah may enlighten the nation and help adopt the noble charter which the Quaid-e-Azam prescribed for the nation, and which reflected his vision for this country. He said:

> "You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State .... We are starting with this fundamental principle that we are all citizens and equal citizens of one State ....
>
> "Now I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be

> Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State."
>
> [Quaid-e-Azam's Address of 11 August 1947, to the Constituent Assembly of Pakistan]

The exposition of Ahmadiyya Muslim Jama‘at's position, in the form of *Mahzarnama*—the Memorandum, which was submitted as a historical document, is being reproduced verbatim in the following pages. After the submission of this document, the Ahmadiyya Muslim Jama‘at was subjected to a grilling inquisition, for eleven days, in the National Assembly of Pakistan, by the Attorney General of Pakistan and clerics. The then Supreme Head of the worldwide Muslim Jama‘at Ahmadiyya, Hadhrat Khalifatul Masih III, personally answered all the allegations that were made, and provided their solid, well-reasoned and conclusive rebuttal. The entire proceedings were recorded by the government but unfortunately, for unknown reasons, the government has so far kept this record a secret. Despite the fact that a long time has elapsed, and several governments have come and gone, the record of these proceedings has, to this day, not been made public. May God bring the day closer when a government of the country may have the ability and courage to publish these proceedings verbatim, so that the entire nation may learn about the reality of the situation: the fact that the position taken by the Ahmadiyya Muslim Jama‘at was based on truth alone and nothing but the truth.

The government of Pakistan required the Head of the Ahmadiyya Muslim Jama‘at, Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III, to present himself personally before the aforesaid Committee of the National Assembly to enunciate his standpoint, and to answer all the questions that may be asked of him on that occasion. He was allowed to have four self-selected representatives to assist him. The five-member delegation of the Ahmadiyya Muslim Jama‘at consisted of the following four who assisted him:

1. Hadhrat Mirza Tahir Ahmad, the present Supreme Head of the Ahmadiyya Muslim Jama‘at, Khalifatul Masih IV (may Allah strengthen his hands).
2. Maulana Abul Ata Jallundhari (deceased).
3. Sheikh Muhammad Ahmad Mazhar, Former Amir, Jama‘at Ahmadiyya, District Faisalabad (deceased).
4. Maulana Dost Muhammad Shahid (Historian of Ahmadiyyat).

Prior to the commencement of its aforesaid session, the Special Committee of the National Assembly sifted through thousands of objections and allegations against the Ahmadiyya Muslim Jama‘at and selected a few hundred of them to pointedly direct those at the Ahmadiyya Muslim Jama‘at. This Committee, as pointed out before, consisted of the entire House, and was fully aided by the Ministry of Religious Affairs, and the Attorney General who represented the Ministry of Law, in preparation of the questionnaire which was then put forth by the Attorney General. In addition to this, selected religious scholars were also allowed by the government to subsequently direct their questions to the Supreme Head of the Ahmadiyya Muslim Jama‘at.

This document—*Mahzarnama*—was prepared in advance and distributed among the members of the National Assembly. Some members of the Assembly made their personal copies of it available to their Ahmadi friends. One such copy which reached the Ahmadiyya Muslim Jama‘at, United Kingdom, is being published by the Ahmadiyya Muslim Jama‘at, United Kingdom, in the hope that after reading it the seekers after truth may decide for themselves, as to how far the decision to declare the

Ahmadiyya Muslim Jama'at to be non-Muslim was based on justice and the teachings of Islam.

The English rendering from Urdu was done by Dr. Saleem-ur-Rehman of Canada. The present edition has been revised by Ahmadiyya Muslim Jama'at Ghana and Vakalat Tasneef, Rabwah.

Vakil Tasneef

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

In the Name of Allah, the Gracious, the Merciful
We praise Allah and invoke blessings on His noble Prophet

A Glance at Some Recent Resolutions of the National Assembly

The full-house Special Committee of the National Assembly of our dear homeland, Pakistan, has two resolutions in front of it for special deliberation: one from the ruling majority, and the other from the official Opposition.

A Question of Principle

Before we take a detailed look at the questions raised in the two resolutions, we would like to submit, first of all, the following questions of principle:

1. Is any Assembly in the world, *per se*, entitled to deprive an individual of the basic right to exercise his free will to attribute himself, to the religion of his choice? Or,

2. Is any Assembly in the world, *per se,* entitled to decide, by way of interference in the domain of faith and religion, as to what *it* considers to be the religion of any community, sect or individual?

A Basic Human Right and the Constitution

We answer both these questions in the negative. In our view, regardless of colour, race, and geographical and national divisions, it is an inalienable right of every human being to attribute himself to whichever religion he chooses, and no one in the world, nor any organization or Assembly can deprive him of this basic human right. The U.N. Charter of Rights, in the context of guaranteeing basic human rights, also accepts this right of every human being to attribute himself to the religion of his choice.

Similarly, Section 20 of the Constitution of Pakistan also accepts this basic right of every citizen of Pakistan. So therefore, this matter should be decided upon as a matter of principle as to whether or not this Committee is constitutionally entitled to deliberate upon the aforesaid resolutions?

Human nature and conscience, too, do not empower any Assembly to deprive any individual or sect, of the right to choose to attribute himself to a particular religion; because in that case this right will have to be granted to every Assembly in the world. Some of the numerous untoward outcomes that will flow from the universal acceptance of this principle will, for instance, include the following:

(a) Every Assembly in the world will have a virtual mandate to declare certain Christian sects to be non-Christian, and certain Hindu sects to be non-Hindu, etc.

(b) Every sect of every religion in every country will have the right to demand from their National Assembly to deliberate upon the demand to declare certain designated sects as non-Christian, non-Hindu, non-Muslim, and so on.

(c) If recent anti-Ahmadi sectarian riots may be sought to justify the present scrutiny under which the Ahmadiyya Muslim Jama‘at is being held, then one will have to necessarily consider all the sectarian riots that have occurred in Pakistan so far, or can conceivably occur, to lead to the same kind of scrutiny as is being presently conducted.

(d) All the other Assemblies in the world would also have the right to declare certain Muslim sects to be non-Muslim by virtue of a few of their beliefs. For instance, one will have to concede the right of the National Assembly of India to declare all Muslim sects, one after another, to be non-Muslim on the strength of all those religious edicts of disbelief (*fataawa*) which they have pronounced against one another, and to absorb the Muslims within the corpus of the non-Muslim majority of India. (It may be remembered that the Muslims constitute a minority in most countries of the world).

(e) Similarly, all Christian governments will have to be considered as entitled to use their right of legislating on the basis of their numerical majority and declaring their Muslim citizens to be a minority, and depriving them of their civil rights.

It may be remembered that the Christian population of Pakistan is beginning to voice their concern that they are being deprived of their civil rights.

It is obvious that the above mentioned outcomes cannot be acceptable on the basis of reason and would unleash a host of unrest and misery in Pakistan as well as other countries of the world.

National Assembly and the Jurisdiction to Decide upon Religious Matters

No National Assembly can be considered entitled to deliberate upon such matters for yet another reason: its members, taken individually too, cannot be guaranteed to have the capability to decide upon religious matters.

The members of most National Assemblies in the world present their political manifestos to the voters and are elected on the basis of their political acumen. In Pakistan, the members of the present National Assembly were elected by majority vote on the basis of their political platform, notwithstanding the adverse edicts by the religious scholars prejudicial to their respective election.

So how can an Assembly composed of such individuals be entitled to sit in judgement over a religious sect and decide as to what is its religion?

If the majority of the members of an Assembly is empowered to decide upon the religion of any sect or denomination merely by virtue of the fact that they constitute the majority, then such a view will also be untenable on the basis of reason, and contrary to human nature and religious conscience. In fact democratic principles themselves universally regard such matters to be outside the purview of democratic decision-making. Similarly, the history of religions in the world reveals that never in any era was the majority ever granted the right to decide as to what was the religion of any particular group of people. If such a right were to be conceded for the majority, then one would perforce have to accept (God forbid) the majority viewpoint against all the prophets of God and the respective communities of their followers. It is obvious that this is a tyrannical concept which will instantly be rejected by the followers of any religion in the world.

Explicit Injunctions of the Holy Quran and the Holy Prophet^{sa}

Under the injunctions of the Holy Quran and the Ahadith no one has the right to coercively rename someone else's religion. As Allah says:

لَآ اِكْرَاهَ فِى الدِّيْنِ

There is no compulsion in religion. (2:257)

If someone has been coerced into recanting his faith,

وَ قَلْبُهٗ مُطْمَئِنٌّۢ بِالْاِيْمَانِ

... while his heart finds peace in the faith (16:107) then such actions are also contrary to the teaching: "There is no compulsion in religion." Forcibly declaring a Muslim to be a non-Muslim or declaring a Hindu to be a Muslim, while the former is a conscientious adherent of Islam and the latter that of Hinduism, would be tantamount to disobeying the verse of the Holy Quran: There is no compulsion in religion. Further support of this viewpoint is provided by the Holy Quran which states:

وَ لَا تَقُوْلُوْا لِمَنْ اَلْقٰۤى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا

> (O ye who believe!) ... say not to anyone who greets you with the greeting of peace (i.e. says *Assalamo Alaikum*, like other Muslims) that ‘you are not a believer'" (4:95)

It is an explicit injunction of the Holy Prophet^{sa} that if a person affirms the Oneness of Allah, then to accuse such a person of merely verbally affirming it and alleging that he negates it in his heart, would make such an accuser to be guilty of transgression. The following *Hadith* of the Holy Prophet^{sa} throws ample light on this subject:

> Hadhrat Usama bin Zaid^{ra} relates that the Holy Prophet^{sa} sent us to the oasis of Juhaina tribe. We caught them early in the morning at their water-fountains. An Ansari and I chased one of them and apprehended him. When we overpowered him, he exclaimed: *La Ilaha Illallah* (there is none worthy of worship except Allah) which caused my Ansari Companion to restrain his hand from him, but I pierced him with a spear and killed him. When we returned to Medina and the Holy Prophet^{sa} came to know of the incident, he asked: "O, Usama! Did you kill him in spite of the fact that he had recited *La Ilaha Illallah*?" I replied: "O, Prophet of Allah! He was saying (these words) merely to ensure his safety." The Holy Prophet^{sa} kept on repeating his question to a point when I wished I had not become a Muslim before that day. (Another tradition relates) The Holy Prophet^{sa} said, "You still killed him, even though he had affirmed *La Ilaha*

> *Illallah*?" I clarified, "O, Prophet of Allah! He had said that because he was afraid of the weapon." The Holy Prophet^sa exclaimed: "Why didn't you cut his heart open to make sure if he had said it from the core of his heart?" The Prophet of Allah repeated this remark so many times that I wished I had not become a Muslim before that day."
>
> [Bukhari, Book of Al Maghaazi, Chapter Ba'ath al-Nabi, Usaamah bin Zaid ilal Harqaat min al-Juhaina, p. 612]

A Fundamental Objection to the Resolutions from the Islamic Point of View

Another respectful submission is in order here. A fundamental objection of great significance applies to the form in which the present resolution has been put forward before the National Assembly. The objection is from the Islamic viewpoint. In the light of this objection, a ruling on this point of order is called for, *prior* to commencing the deliberations on the Resolution.

Our Spiritual Master, the Seal of Prophets, Hadhrat Muhammad^sa prophesied:

سَتَفْتَرِقُ هٰذِهِ الْاُمَّةُ عَلٰى ثَلَاثٍ وَّ سَبْعِيْنَ فِرْقَةً كُلُّهَا فِى النَّارِ اِلَّا وَاحِدَةً

> My followers will become divided into 73 sects—all of these will go to Hell, except one.

Hadhrat Muhammad bin Abdul Wahhab, who is regarded as the *Mujaddid*[1] of the 12th Century *Hijra* according to the belief of His Royal Highness Shah Faisal, as well as the majority of Muslims residing in Hijaz, quoted the above-noted *Hadith* and then stated:

فَهٰذِهِ الْمَسْئَلَةُ اَجَلُّ الْمَسَائِلِ فَمَنْ فَهِمَهَا فَهُوَ الْفَقِيْهُ وَ مَنْ عَمِلَ بِهَا فَهُوَ الْمُسْلِمُ

> The issue of seventy-two sects to be Hell-bound, out of a total of

---

[1] The Divinely appointed voice articulate of the century.

> seventy-three sects, is a grand issue. He who comprehends it is indeed endowed with true wisdom, and he who acts on it in practice (i.e., actually regards only one sect as bound for Paradise and considers the remaining seventy-two to be Hell-bound) he alone is a Muslim."
>
> [Short Biography of the Holy Prophet^{sa}, pp. 13-14, by Al-Imam Muhammad bin Abdul Wahhaab, published in Cairo]

The well known organ of Jama‘at Islami, Tarjman-ul-Quran, states in its issue of January, 1945: (translated from Urdu)

> "Agreement reached by the majority on anything is not considered in Islam to be a proof of its being the truth; nor does every preponderance of people constitute a true majority. Every multitude of people is not an organised Community (*Jama‘at*), nor is the adoption of a particular viewpoint by the mullahs of a particular locality to be termed as Consensus .... This interpretation finds support in a *Hadith* of the Holy Prophet^{sa} related by Hadhrat Abdullah bin Umar as follows:
>
> اِنَّ بَنِیْ اِسْرَائِیْلَ تَفَرَّقَتْ عَلٰی ثِنْتَیْنِ وَ سَبْعِیْنَ مِلَّةً وَ تَفْتَرِقُ اُمَّتِیْ
> عَلٰی ثَلَاثٍ وَّ سَبْعِیْنَ مِلَّةً۔ کُلُّهُمْ فِی النَّارِ اِلَّا مِلَّةً وَّاحِدَةً۔
> قَالُوْا مَنْ هِیَ یَا رَسُوْلَ اللّٰهِ قَالَ مَا اَنَا عَلَیْهِ وَ اَصْحَابِیْ
>
> Bani Israel became divided into seventy-two sects and my followers will become divided into seventy-three sects who will all fall into Hell with the exception of one. People asked, "Who would these be, O, Prophet of Allah?" He replied, "Those who will follow my path and the path of my Companions." This group of people will neither be in the majority, nor would it offer its majority status as an argument in favour of its truth. Rather, it will be just one among the seventy-three sects of the Muslims and would consist of non-spectacular and unassuming people in this wide world, as he stated:
>
> بَدَءَ الْاِسْلَامُ غَرِیْبًا وَّ سَیَعُوْدُ غَرِیْبًا کَمَا بَدَءَ فَطُوْبٰی لِلْغُرَبَآءِ

> ".... So there is no ray of hope in this *Hadith* for the Community which declares itself, solely on the basis of its numerical strength, to be the Community under Allah's protection. Because this *Hadith* explicitly states two characteristic features of the Community: firstly, it will tread on the path of the Holy Prophet^{sa} and his Companions and, secondly, it will be an insignificant minority."
>
> [Tarjumaan-ul-Quran, January/February, 1945, pp. 175-176, edited by Sayyed Abul A'ala' Maudoodi]

In diametric opposition to the above noted pronouncement of the Holy Prophet^{sa}, the Resolution presented by the religious scholars on the side of the Opposition seeks to portray seventy-two Muslim sects to be bound for Paradise and points to only one to be Hell-bound. This is clearly contrary to the *Hadith* of the Holy Prophet^{sa} and amounts to a sacrilege against him.

So therefore, it is ill-becoming of the august National Assembly of the Islamic Republic of Pakistan to deliberate upon, or even put forward for deliberation, this Resolution as it now stands. However, if this resolution is rephrased and purports to determine the identity of that *single* Muslim sect which will be granted salvation, in the light of the aforesaid *Hadith*, then such an initiative will be in full accord with the intent of the *Hadith* of the Holy Prophet^{sa}.

An Appeal to Fulfil the Obligations of Truth and Justice

In view of the foregoing, we submit respectfully but firmly that the National Assembly of Pakistan should desist from deliberating and legislating upon such matters as would be tantamount to the contravention of basic human rights. It would violate the United Nations' Charter of Human Rights as well as the Constitution of Pakistan. And most serious of all: it clearly runs counter to the teachings of the Holy Quran and the *Ahadith* of the Holy Prophet^{sa}, and can prove to be a harbinger of many ills and disorders in the society. Moreover, this trend-setting action of the National Assembly of Pakistan can cause severe problems for religious minorities and denominations living in other countries. However, if the National Assembly of Pakistan chooses to disregard our foregoing submissions and does consider itself to be entitled to declare a sect which aligns itself with Islam to be outside the pale of Islam, on the pretext of any alleged belief, or for having a different interpretation of any verse of the Holy Quran, then we suggest that all possible caution be exercised in pursuing such a course and the dictates of reason and justice be met as much as possible. This matter should not be handled in a manner which may invite the ridicule of the non-partisan segment of the world and may seriously damage our dignity as a nation.

The Prime Minister, Mr. Zulfiqar Ali Bhutto, has also promised in his televised address to the nation, on 13 May, that the issue at hand will be resolved in a sound and just manner. This promise by the Prime Minister puts a two-fold responsibility on the National Assembly not to disregard the dictates of justice and reason while deliberating upon this matter.

Definition of a Muslim and the Viewpoint of Ahmadiyya Muslim Jama'at

It is a universally agreed upon principle that before determining whether an individual or a group belongs to a particular species, an all-encompassing and exclusive definition of such a species is made, which acts as a touch-stone. As long as such a definition exists, it becomes quite easy to decide whether or not any particular individual or group may be counted as a member of that species. In this respect, it is our demand that prior to commencing any further deliberation upon this matter, first a unanimously agreeable, all-encompassing and exclusive definition of a Muslim must be formulated which not only has the unanimous support of all contemporary Muslim sects but on which may also exist the consistent unanimity of all Muslims in history. In this context it will be necessary to keep the following observations in view:

A. Can any definition of a Muslim be found in the Holy Quran, or by the Holy Prophet^{sa} which definition may have been applied without exception during the lifetime of the Holy Prophet^{sa}? If there does exist such a definition then what is it?

B. Can it be considered legitimate for anyone to propose any definition, in any era, which is in disregard of such a definition which is found in the Holy Quran, or by the Holy Prophet^{sa}, a definition that can be shown to have been applied in the lifetime of the Holy Prophet^{sa}?

C. Apart from the definition referred to above, if the term Muslim has been defined in various historical periods by different religious scholars or different sects, then what are those definitions? And what would be their religious status in contradistinction to the definition referred to in (A) above?

D. During the time of Hadhrat Abu Bakr Siddique^ra^, when revolt against Islam was on, did he or the Companions of the Holy Prophet^sa^ feel any need to modify the definition which had prevailed during the lifetime of the Holy Prophet^sa^?

E. Was there any instance during the lifetime of the Holy Prophet^sa^ or during the period of the Rightly Guided Caliphate (*Khilafat Raasheda*) of declaring anyone to be a non-Muslim despite one's affirmation of the Kalima, *La Ilaha Illallah Muhammadur Rasoolullah*, and further expressing one's belief in the remaining four Pillars of Islam, i.e., daily prayer (*Salaat*), *Zakat*, Fasting, and Pilgrimage to Mecca, any such person was still declared to be non-Muslim?

F. If it were to be considered legitimate to declare someone to be outside the pale of Islam, notwithstanding one's belief in the five Pillars of Islam, just because one's interpretation of a few verses of the Holy Quran is unacceptable to some Muslim divines of certain sects; or if one is declared to be outside the pale of Islam for entertaining a belief which runs counter to Islam in the view of certain sects, then such explanations and identification of such beliefs will have to be made so as to incorporate these in the positive definition of a Muslim, i.e., the statement that if any sect believes in the five Pillars of Islam but, additionally, adheres to this set of identified beliefs, then he will be declared to be outside the pale of Islam.

G. If the door of negation of faith is opened against Muslim sects, as referred to in (e) above, then rationality and justice would necessitate that all those issues be scrutinized on the basis of which various religious scholars have already declared Muslim sects, other than their own, to be disbelievers (*Kaafir*), apostates (*Murtad*), or outside the pale of Islam. Some instances are as follows:

i. To believe that the Holy Quran was created (*Makhlooq*), or not created. (*Ghair Makhlooq*) [*Asha'ira*, *Hanabilah*]

ii. To believe that the Holy Prophet Muhammad[sa] was not a human being but Light (*Noor*). [Barelvi].

iii. To believe that the Holy Prophet Muhammad[sa] was not Light (Noor) but a human being. [Ahle Hadith].

iv. To believe that the Holy Prophet[sa] was Omnipresent, Omniscient and Knower of the Unseen. [Barelvi]

v. To believe that it is legitimate to seek help from the saints who are dead, and to hold that several such dead saints possess such powers as to grant the request of someone in need, when one makes such a request to them. [Barelvi]

vi. To believe that nothing is trustworthy in the *Shariah* of Islam except the Holy Quran, and that one is not obligated to follow the precept of the Holy Prophet[sa] (*Sunnah*) or his reported Sayings (*Ahadith*), no matter how strong the basis of those traditions, and despite the consistent and unbroken chain of their narration extending to our time. [Chakraalvi, Pervezi]

vii. To believe that in addition to the chapters (*Surahs*) contained in the thirty parts of the Holy Quran, some other chapters were also revealed which contained references to Hadhrat Ali, but those revealed chapters were destroyed. Therefore we have not received the complete text of the Holy Quran as it was revealed to the Holy Prophet^{sa}. [Ghaali Shia]

viii. To believe that, in Jama‘at Khanas, instead of observing five daily prayers, it is permissible to pray in front of the picture of a saint, and it is permissible to address this picture of a saint in the act of prayer, instead of supplicating to God, and regard such a ritual to be a substitute for the daily prayer. [Isma'ili Sect]

ix. To believe that, with the exception of the Five Blessed persons (*sic.* of the family of the Holy Prophet^{sa}) and six others among the Companions, all the rest of the Holy Prophet's Companions—including three among the Rightly Guided Caliphs, viz. Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthman (may Allah be pleased with them all) had all strayed away from Islam and, God forbid, lived as hypocrites. Moreover, to believe that the first three Caliphs were, God forbid, usurpers so therefore it is permissible, indeed essential, to curse them. [Shia]

x. To believe with regard to any saint that God has permeated within him, either temporarily or permanently. [Holooli Sect]

The foregoing points call for careful consideration because concrete and decisive evidence exists according to which the religious divines and scholars who belong to various sects of Islam have, in due course, issued religious edicts (*fatwa*) that those who hold beliefs as noted above are certainly outside the pale of Islam even if they believe in the other essential elements of Islam. And a person who is less than sure of their disbelief is himself to be clearly regarded as outside the pale of Islam.

In view of the foregoing, we make an impassioned plea that if the objective is to determine the status, within Islam, of the

Ahmadiyya Muslim Jama‘at, on the basis of reason and justice, or if the purpose is to determine the status of any individual or sect in Islam, in view of its particular exegesis of the "Verse of *Khaatamun Nabiyyeen*," then a yardstick must be devised which can measure the disbelief of everyone whose beliefs run counter to Islam. With such a scale there will be no room to classify the Ahmadiyya Muslim Jama‘at as non Muslim.

In regard to the foregoing issues, the viewpoint of the Ahmadiyya Muslim Jama‘at can be summarized as under:

The Ahmadiyya Muslim Jama‘at believes that the only acceptable and practical definition of a Muslim is one which may be definitively predicated upon the Holy Quran, one which is clearly established to have been narrated by the Holy Prophet[sa] and adherence to which definition is clearly established throughout the lifetime of the Holy Prophet[sa] and the period of the Rightly Guided Caliphs. Any attempt to define a Muslim which bypasses this paradigm will not be free of pitfalls and lacunae. In particular, all the definitions which were formulated in the era subsequent to the aforementioned period (when the continued fragmentation of Islam eventually resulted in seventy-three sects) deserve to be rejected because these are mutually contradictory and cannot be simultaneously reconciled. Accepting any one such definition of a Muslim is impracticable because such a "Muslim" will be found to be non-Muslim on the basis of the rest of the definitions. There is no way out of this quagmire. When Mr. Justice Muhammad Munir asked various Muslim divines to define a Muslim, during the 1953 Enquiry, no two divines could unfortunately agree on any single definition. Mr. Justice Muhammad Munir regretfully observed:

> "Keeping in view the several definitions given by *ulama*, need we make any comment except that no two learned divines are agreed on this fundamental. If we attempt our own definition as

> each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the *ulama*, we remain Muslims according to the view of that *alim* but *kaafirs* according to the definition of everyone else."

The conclusion reached by Mr. Justice Muhammad Munir clearly establishes the fact that up to the time when this Judicial Enquiry Report was being prepared, there had never existed any consensus on the definition of a Muslim which might find corroboration with view held by the earlier saints of Islam. So if a seemingly unanimous definition is now formulated, it cannot be labelled as a definition resulting from the consensus of Muslims and corroborated by the earlier saints of Islam.

So the viewpoint of the Ahmadiyya Muslim Jama‘at is that we must adopt as a Constitutional definition which was precisely formulated by the *Khaatamul Anbiyaa’*, Hadhrat Muhammad^{sa}, and which constitutes a glorious charter for an Islamic country. In this context, we quote below, three Sayings (*Ahadith*) of the Holy Prophet^{sa}:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ سَلُوْنِى فَهَابُوْهُ اَنْ
يَّسْأَلُوْهُ فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا الْاِسْلَامُ قَالَ لَا
تُشْرِكُ بِاللّٰهِ شَيْئًا وَ تُقِيْمُ الصَّلَاةَ وَ تُؤْتِى الزَّكَاةَ وَ تَصُوْمُ رَمَضَانَ قَالَ صَدَقْتَ

> Hadhrat Abu Huraiah relates that the Holy Prophet^{sa} said: “Ask me question”, but (his companions) were diffident to ask. Meanwhile, a man came in and sat in front of the Holy Prophet^{sa} and asked: “What is Islam:?” The Holy Prophet^{sa} replied “Do not associate partners with Allah, offer prayer, pay Zakat and fast in Ramadhan.” The man replied, “You have spoken the truth.” [*Muslim*, *Kitab-ul-Iman*]

جَاءَ رَجُلٌ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ مِنْ اَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ

نَسْمَعُ دَوِيَّ صَوْتِهٖ وَ لَا نَفْقَهُ مَا يَقُوْلُ حَتّٰى دَنَا فَاِذَا هُوَ يَسْئَلُ عَنِ الْاِسْلَامِ
فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ خَمْسُ صَلَوَاتٍ فِى الْيَوْمِ وَ اللَّيْلَةِ
فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ
سَلَّمَ وَ صِيَامُ رَمَضَانَ قَالَ هَلْ عَلَيَّ غَيْرُهٗ قَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ وَ ذَكَرَ
لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ الزَّكَاةَ قَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ لَا اِلَّا
اَنْ تَطَوَّعَ قَالَ فَأَدْبَرَ الرَّجُلُ وَ هُوَ يَقُوْلُ وَاللّٰهِ لَا اَزِيْدُ عَلَى هَذَا وَ لَا اَنْقُصُ
قَال رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَ سَلَّمَ أَفْلَحَ اِنْ صَدَقَ

A man from among the people of Najd, with dishevelled hair, came to see the Holy Prophet^{sa}. We could hear the hum of his conversation but could not capture what he said until he drew closer and we could hear him asking the Holy Prophet^{sa} about Islam. The Holy Prophet^{sa} replied, "Five daily prayers are appointed which span the day and night." At which he enquired, "Are there other (prayers) in addition to these (five)?" The Holy Prophet^{sa} replied, "No, unless of course you wish to offer some more as super-erogatory," and further added, "You should observe fasting in the month of Ramadhan." At this, he enquired, "Is there any other obligatory fasting besides that in Ramadhan?" The Holy Prophet^{sa} replied, "No, unless you wish to observe it in super-erogation." Then the Holy Prophet^{sa} mentioned Zakat to him, at which he asked, "Is there anything apart from it?" The Holy Prophet^{sa} replied, "No, unless you wish to offer more in super-erogation." Then this man got up to leave, saying, "By God! I will neither add to these injunctions, nor would I subtract anything from these." The Holy Prophet^{sa} commented, "If he proves himself to be true in what he just said, he will prosper." [*Sahih Bukhari Kitab-ul-Iman Bab Al-Zakaat min al Islam)*

مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَبِيْحَتَنَا فَذٰلِكَ الْمُسْلِمُ الَّذِى لَهٗ
ذِمَّةُ اللّٰهِ وَ ذِمَّةُ رَسُوْلِهٖ فَلَا تُخْفِرُوا اللّٰهَ فِى ذِمَّتِهٖ

One who observes the same prayer as we do, faces the same

> direction (in prayer) as we do, and partakes from the animal slaughtered by us, then such a one is a Muslim concerning whom there is a covenant of Allah and His Messenger; so you must not seek to hoodwink Allah in the matter of this Covenant. [*Bukhari, Kitabus-Salat, Baab Fazl Istiqbal il-Qibla*][2]

Our spiritual master, Hadhrat Muhammad^{sa}, has done us all a tremendous favour by spelling out this definition in such comprehensive and unambiguous terms, and thereby laying the foundation of the international unification of the Islamic World. It is incumbent upon every Muslim government to accord explicit recognition to this cohesive foundation in its respective Constitution. Failure to do so would perpetuate disunity among the followers of Islam and their trials and tribulations would continue unabated.

During the last fourteen centuries, various religious divines have, from time to time, issued various edicts of disbelief on the basis of their self-styled definitions. It created such a horrifying situation that there was not a single century in which these so-called definitions spared the saints, the deeply religious divines, and pious mystics without holding their adherence to Islam as strongly suspect. One cannot present even a single Islamic sect whose 'disbelief' is not fully affirmed by at least a few of the other Islamic sects.

The Status of the Edicts of Disbelief

A question that naturally arises in this context is: What is the status, or worth, of such edicts of disbelief? Can any religious scholar, in his individual capacity or as a representative of his own sect, be entitled to issue an edict of disbelief against another individual or another sect? How would such edicts impinge on the collective status of the followers of Islam as a whole?

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[2] This translation of the Hadith was taken from the booklet authored by Maulana Abul'A'ala Maudoodi, *A Critique of Constitutional Proposals, pp. 14-15, (Urdu).*

The Ahmadiyya Muslim Jama‘at views such edicts as nothing more than strongly held opinions of some religious scholars who regard certain articles of belief to be counter-Islamic to such an extent that, in their view, Allah will consider one who holds such beliefs to be a disbeliever and such a one will not be resurrected among Muslims on the Day of Judgement. In this sense, such edicts constitute no more than warnings in this world. But as far as conducting the day to day affairs of this world is concerned, no individual or denomination can be empowered to expel an individual or a sect from the larger corpus of Islam. It is a matter between a human being and God and it can only be resolved on the Day of Judgement. Since the application of these edicts to govern worldly matters would entail disastrous consequences for the unity of the Muslim *ummah*, therefore no individual or sect can be declared to be outside the pale of Islam on the strength of an edict issued by the religious scholars of any denomination.

The viewpoint that if unanimity among all sects is achieved in regard to the perceived disbelief of any one sect then such a situation can call for the expulsion of this sect from Islam, is erroneous and irrational on the grounds that, in actual practice, every sect in Islam has certain beliefs which in the agreed opinion of a number of other sects makes the holders of such beliefs liable to be considered outside the pale of Islam. Indeed the existing situation underlines the need for a divinely appointed, just, arbiter.

If today a consensus of all sects can be forged against the Ahmadiyya Muslim Jama‘at on the pretext of certain differences, then in the days ahead, it is quite likely to have the same outcome against the Shia sect on account of some of their exclusive beliefs. And the same can happen against the Ahle Quran sect, otherwise known as Chakrhalvi or Pervezi. An adverse consensus already exists in practice, among the religious scholars of other sects, against certain beliefs held by the Ahle Hadith, the Wahhabi and the Deobandi sects. Therefore consensus or ‘majority opinion,' in this context, is an exaggerated notion. If any one particular sect is singled out to be condemned, the rest of the sects would appear to constitute the consensus in opposition to it. Similarly, each and every sect, taken individually, would look like engendering a potential consensus opposed to its own position and such iterations would establish a consensus-led edict of disbelief against each and every sect, taken one at a time.

In our view these edicts are predicated more upon appearance than reality. They cannot *per se* be taken as a ticket to Paradise or a warrant for Hell. As far as the reality of Islam is concerned, we reproduce below the definition of a true Muslim in the words of the Holy Founder of the Ahmadiyya Muslim Jama‘at. He says:

> "The accepted meanings of the term Islam is enunciated in this verse of the Holy Quran:
>
> بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَ هُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ
> وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ
>
> *Nay whoever submits himself completely to Allah, while he is excellent in conduct shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve. (2:113)*
>
> *viz*. a Muslim is one who surrenders his all in the way of Allah the Exalted, i.e., one who fully devotes his being to Allah the Exalted, for the fulfilment of His designs, and to win His pleasure. Then he earnestly takes to the pursuit of righteous deeds purely for the sake of God and practically devotes every ounce of his energy in His way. In short, he must attune himself exclusively to God, doctrinally, as well as practically.

Doctrinally, in the sense that he really believes the *raison d'etre* of his whole being to be cognizance of God, obedience to Him, and attainment of His love, His affection, and His pleasure. Practically in the sense that he must perform, exclusively for the sake of Allah, genuine good deeds which flow from exercising every internal and external faculty and prowess which God has endowed him with. But he must do so with happy eagerness which indicates as if he is witnessing the countenance of the Being he worships, in the mirror of his total obedience ....

Now every person of sound mind can understand, in the light of the aforementioned verses of the Holy Quran, that the essence of Islam can take root in someone only when his being, with all its objective and subjective faculties, is fully devoted to God and in His path. And whatever faculties God has endowed him with, in the nature of a trust, he must reciprocate (their full and exclusive use back) to (God Who is) the True Endower. This must be done not just in terms of belief only, but additionally, he must cause the complete picture of his Islam and its complete essence to be reflected in the mirror of his deeds. That is to say, a person who claims to be a Muslim must demonstrate that his hands and feet, heart and mind, reason and perception, his anger and compassion, his forbearance and his knowledge, all his spiritual as well as physical faculties, his sense of self-respect, his wealth, his leisure and enjoyment, and whatever he possesses—objectively or subjectively—from the hair on his head down to his toe-nails, even his motives and concerns in the recesses of his heart, as well as all desires of his self, have become just as totally subservient to God as a person's own limbs are subject to his control. In other words he must demonstrably prove that the purity of his actions has reached a point where whatever he has is no longer "his" but has come to be devoted to God, and all his limbs and faculties are so completely immersed in the service of God as if they are God's own instruments.

Pondering over these verses also makes it plainly obvious that devoting one's life in the way of God, which is the essence of

Islam, can be accomplished in two ways: Firstly, to accept God to be the only one Who is worthy of one's worship, one's sole objective and beloved, and none else should remain associated with Him in His worship, love for Him and fear of, and hope from, Him. And all decorum, commandments, injunctions and penalties which pertain to His glorification, His praise, His worship, as well as matters pertaining to the heavenly decrees, be accepted wholeheartedly. And all such injunctions, penalties, rules and divine decrees must be held in high esteem, in a spirit of complete self-abnegation and humility. Furthermore, all the eternal verities and pure depths of wisdom must be thoroughly explored which are a means to comprehending His limitless powers and a medium for understanding the lofty station of His dominion and kingdom, and which are a potent guide towards the recognition of His favours and His bounties. Secondly, the other way of devoting one's life in the way of Allah is that one must devote one's life in the service of His creatures in sympathy towards them, exploring ways to alleviate their burdens and genuinely redressing their griefs. So that one may undergo hardships in order to provide comfort to others, and accept pain for oneself to ensure pleasure for others.

This discourse reveals that the essence of Islam is really magnificent, and no one can genuinely be given this noble title of being a Muslim until he hands over all his being: with all its faculties, desires, and intentions, to God, and unless he withdraws his hands from his egoism with all its antecedents, and takes exclusively to His path.

So, therefore, one shall be called a Muslim in the real sense only when his life of careless abandon is transformed by a drastic revolution such that the entity of his ego that incites to evil (*nafs-e-ammaara*), along with all the emotions attendant upon it die readily, and after espousing this "death," on account of being "righteous, purely for the sake of Allah," a new life will kindle within him. It would be such a blessed life which would be shorn of everything except complete obedience to the Creator and selfless sympathy for His creatures.

The obedience to God will take the form of one's being ever-ready to endure insults and humiliation for the purpose of establishing His Glory and Majesty and His Uniqueness. And one's readiness to court death a thousand times in one's endeavours to ensure eternal life for the attribute of His Oneness. And one hand may gladly sever one's other hand if obedience to Him so dictates. And one's love for the magnificence of His Commandments and one's thirst for seeking His approbation may create such disgust toward sin as if it were a consuming inferno, or a lethal poison, or a devastating thunderbolt from which one must flee with all the powers at one's disposal. In other words, one must abandon all the desires of one's ego in order to obey His Wishes, and endure life-threatening injuries if only to ensure becoming grafted to Him, and sever all bondage of flesh in order to demonstrate one's bond with Him.

The Service to Allah's creatures takes the form of providing benefit to all other creatures in their numerous needs through a variety of ways and means in which (Allah) the Eternal Allocator has made various creatures dependent on various others by exercising all faculties of one's being, in all such matters purely for the sake of Allah. One must use one's God-given faculties to help everyone who is in need of help, and must strive to improve not only the needy person's position in the worldly life but also his life in the Hereafter ....

So this tremendous obedience to God and practical service which is mingled with affection and love, and filled with sincerity and perfect genuineness, this indeed is what constitutes Islam, and its essence and its crux, which one attains after one attains ‘death' over one's egoism, (apprehension of) other creatures, greed and self-will."

[Aa’eenah Kamaalaat-e-Islam, Roohaani Khazaa’in vol. 5, pp. 58-62]

The Station of *Khaatamun-Nabiyyeen* and the Perceptive Writings of the Founder of the Ahmadiyya Muslim Jama‘at

An Analysis of the Allegation of Disbelief in Khatme-Nubuwwat

> "The gist and essence of our faith is:
>
> لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
>
> *There is no God but Allah, Muhammad is the Messenger of Allah.*
>
> Our belief, which we hold in this life here on earth and to which we will continue to adhere firmly till the time we pass on to the next world, is that our spiritual leader and master, Muhammad^sa^, is the Seal of the Prophets and the Best of Messengers. At his hands religion has been perfected and blessing of Allah has been consummated which leads man to the right path and further on to God Himself."
>
> [Izala-e-Auhaam, Roohaani Khazaa’in vol. 3 pp. 169-170]

The allegation that the Ahmadiyya Muslim Jama‘at does not (God forbid) believe in the "Verse of *Khaatamun Nabiyyeen*" and does not accept Hadhrat Muhammad^{sa}, the chosen one, to be *Khaatamun Nabiyyeen* (Seal of the Prophets) is categorically false and amounts to a lie forged against us.

It is amazing that this allegation is made against a Jama‘at which, of all the sects in Islam, holds the firm belief that not only is there no abrogation of any verse of the Holy Quran but also even a single vowel point or dot has not been abrogated. Whereas, on the contrary, according to the belief of religious scholars of various sects some verses of the Holy Quran have been abrogated by some of its other verses, and their current status is akin to that of the appendix in the human body. Is it not surprising then that those sects which themselves believe that from five to five-hundred verses of the Holy Quran have been abrogated, are imputing disbelief in regard to one particular verse of the Holy Quran to the sect which believes that, not to speak of any verse, nor even a single dot of the Holy Quran has been abrogated? One really wonders how to rationalise this. What else can it be called except compulsion and high-handedness! When the Ahmadiyya Muslim Jama‘at insists that this indeed is our belief and that we have repeatedly been exhorted by the Holy Founder of the Ahmadiyya Muslim Jama‘at that the Holy Quran is God's last and complete Book, and the Holy Prophet Muhammad^{sa} is His last and perfect Messenger and Seal of the Prophets (*Khaatamun Nabiyyeen*), the religious scholars opposed to us allege in turn thus: Despite this statement on your part, you still entertain the possibility of the advent of a prophet in one sense or another and, therefore, disbelieve the meaning of this particular verse. So, in practice, you will be counted as disbelievers of this verse.”

This is in fact the biggest *putsch* of the adversaries of the Ahmadiyya Muslim Jama‘at, on the strength of which they have got up with the resolve to expel the Ahmadiyya Muslim Jama‘at from within the ambit of Islam. Let us analyse the truth, or otherwise, of this allegation with a dispassionate mind, and see to what extent are those justified who level this allegation. Could it be that they themselves might become a target of their own allegation and might be adjudged to be the real disbelievers of this verse ?

The Ahmadiyya Muslim Jama‘at's viewpoint is that we believe in *all* those meanings of the "Verse of *Khaatamun Nabiyyeen*" which are in accord with the Holy Quran and *Hadith*, the consensus of the early revered saints and scholars, the Arabic idiom, and the Arabic lexicon. We do believe in the *literal* meaning of this verse and we also believe in its *real* (exegetical) meaning which can be summarized as follows: the Holy Prophet[sa] is the most perfect of all the Prophets; he is the Seal of the Prophets and adornment of the Prophets. All the excellences of prophethood found their utmost expression in him and he was handed the key to all greatness and superiority, *viz*. his divine ordinance (*Shariah*), i.e., the Holy Quran and the Holy Prophet's precept (*Sunnah*) will continue to reign till the end of time and will encompass every nook and cranny of the world. Every human being would be required to be governed by it, and there is none who can abrogate even a jot or tittle of this Shariah. So the Holy Prophet[sa] is the bearer of the *final* Shariah and the *final* preceptor who must be obeyed. He was final to all the prophets: in the *physical* as well as the *spiritual* sense. The strike of his finality (*Khaatamiyyat*) spares no prophet in any sense. After his advent, it is not possible for any previous prophet to return and live in a physical sense as his contemporary, so that the Holy Prophet[sa] may die a physical death while any other prophet may be physically alive contemporaneously and (God forbid) may see the physical death of the Holy Prophet[sa] before his own eventual death.

In the real sense too, the Holy Prophet[sa] is final to all the prophets and it is not possible for the spiritual munificence of any previous prophet to continue to be operative and cause anyone to be blessed with even a minor spiritual station, after the advent of the Holy Prophet Muhammad[sa]. With his advent, the spiritual munificence of all the other prophets came to an end, but his own spiritual munificence will continue till the end of time. And all those spiritual benefits and blessings which the followers of the previous prophets used to receive, will now be delivered, in manifold strength, exclusively at the bounteous hand of the Holy Prophet[sa] till the end of time. In short, we believe in *every* sense—physical as well as real, spiritual as well as exegetical—

that the Holy Prophet^{sa} is the Seal of the Prophets (*Khaatamun Nabiyyeen*). May we respectfully draw your attention to this bitter reality that, with the sole exception of those who deny the institution of *Ahadith*, the religious scholars of *all* the sects opposed to us do *not* believe the Holy Prophet^{sa} to be the Seal of the Prophets (*Khaatamun Nabiyyeen*) in the two aforementioned senses. Despite their declaration that the Holy Prophet^{sa} applied closure to the coming of the prophets, they continue to hold the contradictory belief that (God forbid) the Holy Prophet^{sa} could not put an end to Jesus Christ's tenure as prophet, neither in the physical sense nor in the spiritual sense. There was only one prophet who (according to them) was still physically alive during the Holy Prophet's life, but alas! he did not die during the latter's lifetime: the Holy Prophet^{sa} according to them died but Jesus remained alive! It has been almost fourteen hundred years since the demise of the Holy Prophet^{sa}, but that Israelite Prophet continues to be alive to this day. Now be fair, according to those who believe Jesus to be still physically alive, which of the two qualifies to be the *Khaatam*? What is more, spiritually too, these same religious scholars tacitly acknowledge Jesus of Nazareth to be the *Khaatam*. This is so because they believe that, in terms of spiritual continuity, the Holy Prophet^{sa} could not terminate the spiritual dominion of Jesus of Nazareth. The reign of other earlier prophets had already come to an end and all other paths of salvation closed; only Jesus of Nazareth, according to them, was 'physically alive,' but alas! the flow of his spiritual beneficence could not come to an end! Not only that, his power to provide spiritual bliss is supposed to be much greater now than it was before. At a time when the corpus of the followers of the Holy Prophet Muhammad^{sa} fall victim to dangerous spiritual maladies and are beset by a myriad of spiritual ills, notwithstanding his grand spiritual power of regeneration, then such spiritually regenerative prowess of the Holy Prophet^{sa} proves ineffectual to redeem his followers, albeit the messianic breath of an Israelite Prophet retrieves it from the clutches of death and endows it with spiritual rebirth! It is as sad as sad can be! Does it not prove unequivocally that those who believe Jesus Christ to be still physically alive, indeed do not believe that the Holy Prophet Muhammad^{sa} is 'final,' in relation to all the prophets, even in the sense of providing *spiritual* bliss. Rather, they believe that the Holy Prophet^{sa} could not even terminate the spiritual munificence of the only prophet who (they believe) was still alive in the Holy Prophet's own lifetime; and that the Israelite Prophet would meet his eventual death, but not before he becomes—God forbid—the final and ultimate spiritual benefactor of the followers of the Holy Prophet Muhammad^{sa}.

Just imagine! Is it not true that in *both* the physical and spiritual sense Hadhrat Isa (on whom be peace) is being accepted as *Khaatamun Nabiyyeen*^{sa}? Does it not a brazen blasphemy against the Holy Prophet^{sa}? Is it not tantamount to sabotaging the spirit of the verse of *Khaatamun Nabiyyeen*? And they still dare to claim that Ahmadis disbelieve in the '*Khaatamun Nabiyyeen*' (the Seal of the Prophets) and that they themselves are not only the believers but the guardians of this tenet! Is there no justice left in this world? Will all the dictates of reason go overboard? Will this contention not be weighed in the scales of justice ? Instead, will the matter of truth and falsehood and eternal salvation be decided on the strength of numerical preponderance? God forbid that this may come about. May God decree that this may not be the outcome. But if that is going to be done, then why profess the fear of Allah? Why not simply call it the Law of the Jungle? And why are the blessed names of Allah and His Messenger being exploited for perpetrating this injustice? Even if wilderness is given an attractive name, it will still remain stark wilderness!

We are accused of not accepting the Holy Prophet^{sa} as the "final prophet" in the absolute sense, and of resorting to interpretations which make room for the advent of a prophet within the dispensation of the Holy Prophet^{sa} (i.e. *Ummati*) by way of his Reflection (i.e., *Zilli*). It is alleged that this causes us to break the Seal of Prophethood.

We do affirm that it is definitely not contrary to the meaning of the "Verse of *Khaatamun Nabiyyeen*" if a Follower-Prophet is born among the followers of the Holy Prophet Muhammad^{sa}, who is completely subservient to him and is totally dependent on the Holy Prophet's spiritual munificence for attaining each and every spiritual excellence. That is so because a wholly devoted servant cannot be viewed in isolation from his Master. It is incumbent upon us to prove our thesis on the authority of the Holy Quran, sayings of the Holy Prophet^{sa}, sayings of the saintly scholars of Islam, as well as the Arabic idiom. A comprehensive discussion on this point follows. But prior to that, allow us to evaluate those who accuse us of breaking the Seal of Prophethood, and to scrutinize the truth or otherwise of *their* avowed belief. They apparently claim that they believe the Holy Prophet^{sa} to be the ‘last prophet' in every sense, in absolute terms, unconditionally and without exception; and do not admit the possibility of the advent of any prophet of any description whatsoever, after the advent of the Holy Prophet^{sa}. But if you question them more closely, they inescapably concede the following addition to their aforementioned position: "yes, but with the sole exception of Hadhrat Isa (on whom be peace) who will certainly descend among the followers of Islam, some day."

If one takes issue with them that they had just affirmed that the Holy Prophet^{sa} was the "last prophet" in absolute terms and without exception, in the sense that he will not be followed by any prophet of any description whatsoever, then who gave them the right to propose this exception? Their response to this question is the following insipid and feeble interpretation that since he was an earlier prophet therefore his re-advent does not amount to breaking the Seal of Prophethood. When one further asks, "Will he bring the Mosaic Law with him?," their response is, "No. He will come without any Law." When one persists and inquires that, "In that case, what will become of the injunctions concerning the do's and don'ts? What will he exhort the people to do and what will he prohibit them from doing?" Their reply is: "First he will become a member of the Ummah of the Holy Prophet Muhammad^sa and his prophethood would be subservient to the Shariah of Islam." Providing answers to any further questions along this line of enquiry is beyond their capacity. For instance: Who will teach him the *Shariah* of the Holy Prophet Muhammad^sa? Will it be done by Muslim divines or will direct revelation from Allah give him knowledge of the Holy Quran, the *Hadith* and the precept of the Holy Prophet^sa (*Sunnah*)?" The above line of enquiry at least unambiguously establishes the following fact: they *themselves* do not believe the Holy Prophet^sa to be the "last prophet" in the absolute sense, and subscribe to the exception that an old prophet, who is non-lawbearer, and arises within the Holy Prophet's dispensation (i.e., Ummati), who is subservient to every word of Shariah of the Holy Prophet Muhammad^sa and who teaches and implements the same, such a prophet *can* arise even *after* the advent of the Holy Prophet^sa without implying any damage to the Seal of Prophethood.

We have a right to ask this question from the people who possess reason, wisdom and justice if those who hold the aforementioned belief can, by any stretch of logic or justice, also maintain that no prophet of any description whatsoever can arise after the Holy Prophet^sa.

The truth of the matter is that not only we but all those among our opponents who believe in the sanctity of *Hadith*, are bound to believe, in the light of the sayings of the Seal of the Prophets Hadhrat Muhammad[sa], that "Isa, the Prophet of Allah" will descend among the followers of the Holy Prophet[sa].

[Muslim, Baab Zikr-ud-Dajjaal].

Since we know with certainty, on the authority of the unequivivocal teachings of the Holy Quran and Hadith, that Isa, son of Mary of Nazareth has died ; therefore we take the aforementioned statement to mean that Isa, the Prophet of Allah, was to appear within the dispensation of the Holy Prophet Muhammad[sa] as the latter's servant.

And we prove from the Holy Quran, *Hadith*, and the sayings of the early saints, that the Promised One was to be *both* a "Prophet of Allah" and also among the followers of the Holy Prophet[sa] (i.e., his *Ummati*). And this tenet certainly does not run counter to the Finality (*Khaatamiyyat*) of the Holy Prophet Muhammad[sa].

But the other religious scholars seek to appease their hearts by saying that if an old prophet who was born long before the Holy Prophet[sa] and commissioned to Prophethood much earlier, and returns, he cannot be considered to be the last one. Therefore there is room for such a prophet to appear, without violating the Seal of Prophethood.

The main point in this argument is that a prophet who was born before the Holy Prophet[sa], and is believed to be still alive by our critics, cannot be considered the last. When we analyse, this argument, too, proves to be quite flimsy and frivolous.

The question is: If today a child is born in front of a young man of twenty, and dies within a few days but that twenty-year old young man dies eighty years later, at the age of one hundred years, who would the historian determine to have outlasted the other? Rather, who would a *sensible* historian—who is in possession of his senses—declare to have *outlived* the other and, therefore, regarded to be ‘the last?' Would he pick the child who was born later but died after living for a few days, or would he point out the man who was born earlier than the child and died eighty years after the child's death, i.e., at the age of one hundred years ?

Sadly enough, the religious scholars opposed to us are faced with the same scenario but they apparently fail to see the flimsiness of their logic. They fail to realise that according to their own beliefs, Hadhrat Isa (on whom be peace) was approximately 600 years of age when the Holy Prophet Muhammad^{sa} was born. At the age of 63 years—during the alleged ‘lifetime' of Hadhrat Isa, the Holy Prophet^{sa} died. Since then, it has been almost 1400 years but Hadhrat Isa, the Prophet of Allah, according to them, is still alive. Please tell us: when he descends and, after completing his mission, he eventually dies, then in the opinion of an impartial historian, *who* will be adjudged to be "the last?"

When the literal-minded religious scholars believe that the Verse of *Khaatamun Nabiyyeen* does not entitle anyone, *in the chronological sense*, to be final or the last one, after the advent of the Holy Prophet^{sa}, then what right do the same set of literal-minded religious scholars have to take Hadhrat Isa (on whom be peace) to be the final or the last prophet, *in the chronological sense*? Mere verbal negation of this inescapable conclusion is of no consequence while they believe, as an objective fact, that Hadhrat Isa will appear centuries after the death of the Holy Prophet Muhammad^{sa} and Hadhrat Isa will therefore be the very last and final prophet!

The interpretation of the concept of the Finality of the Holy Prophet Muhammad^{sa} as advanced by the Holy Founder of the Ahmadiyya Muslim Jama‘at is unique and peerless in its comprehensive beauty. He presented, in his books, the exegesis of the Verse of *Khaatamun Nabiyyeen* in the light of the Holy Quran in such a manner that each portion of it irresistibly draws one to the glory of faith and depth of perception.

How convincing and majestic are the terms in which he declared that Our God is a living God; our Book, the Holy Quran is a living Book, and our Prophet, Hadhrat *Khaatamun Nabiyyeen*, Muhammad[sa], the chosen one, is a living Prophet. It was he who introduced this terminology among the Muslims for the first time and, in so doing, introduced the devoted followers of the Holy Prophet Muhammad[sa] to the truly genuine concept of the Finality of the Prophethood of the Holy Prophet Muhammad[sa].

The three issues, (i) belief in Allah, (ii) belief in the Holy Quran, and (iii) belief in the Holy Prophet[sa], are inextricably interwoven. So the beliefs and views of the Holy Founder of the Ahmadiyya Muslim Jama‘at about any one of these topics, to the exclusion of any of the other inevitably related topics, cannot be judiciously treated. Therefore, before we focus on his concept and belief concerning the Finality of Prophethood, we will have to necessarily examine his faith in, and beliefs and ideas about, the existence of God and in regard to the Holy Quran. Otherwise, one's comprehension of his vision of the Finality of Prophethood would remain imperfect.

Now we begin by presenting some excerpts from the writings of the Holy Founder of the Ahmadiyya Muslim Jama‘at on the subject of the existence of God which, God willing, will help simplify the topic of the Finality of Prophethood for one's ease of comprehension.

Perception of God's Existence from the Writings of the Holy Founder of the Ahmadiyya Muslim Jama'at

The Holy Founder of the Ahmadiyya Muslim Jama'at states in his book *Surmah Chashm Aarya (Roohaani Khazaa'in vol. 2 p. 277)*:

> "The Holy Quran states in several verses, both with brevity as well as in detail that the Holy Prophet^{sa} is the complete reflector of God: his word was the Word of God, his appearance was God revealing Himself, and his coming was God's Coming.
>
> "Since the inception of life on earth, and time immemorial, as cognizance of God has been contingent upon the acceptance of a prophet, therefore it is impossible and certainly unlikely that one may find Oneness of God without the instrumentality of a prophet. A prophet is the mirror to view the visage of God and the Divine countenance is seen but in this mirror. When God Almighty wills that He be revealed to the world, He then sends into this world His prophet—who reflects His transcendent will—and sends His revelation to him and manifests His powers as the Sustainer. It is then, that the world comes to know that God does exist. So it is part of faith in the Unity of God to believe in those who by the eternal law of God are necessarily the instruments of the cognizance of God. And without believing in them, (belief in) the Oneness of God cannot attain perfection. Because it is not possible to gain access to that pure Oneness of God which springs from the fountain of perfect certitude, without the medium of those heavenly signs and miracles reflective of God's transcendent Will—as shown through the prophets—which gives access to true perceptiveness. That is the only elect group which reflects God and through whom that God is revealed whose Being is convoluted within its inner recesses

upon recesses, concealed within its hidden enclaves, and sight unseen. And that Hidden Treasure who is named God, has all through eternity been discovered only through prophets. Otherwise, the true Oneness of God in Allah's judgment—which is fully swathed in pragmatism—its attainment without the medium of a prophet is as contrary to reason as it is contrary to the practical experiences of those who tread the path of righteousness." *[Haqiqatul Wahi, Roohaani Khazaa'in vol. 22 pp. 115-116].*

"Christians must remember that Jesus Christ has not at all been proven to be an apocalyptical symbol; and neither have the Christians themselves been resurrected. Rather they are spiritually dead—foremost among the spiritually dead—inhumed in the narrow sepulchral darkness, and stuck in the pit of *shirk* (associating partners with God). They have neither the spirit of faith nor the blessing from the spirit of faith. In fact they are deprived of even the inferior-most status of (*sic*. belief in) the Oneness of God, i.e., refraining from worship of the creation of God: they are mistaking a feeble mortal like themselves for the Creator, and are worshipping him. Remember that (*sic*. belief in) the Oneness of God has three ranks. The lowest rank is not to worship other creation (*sic*. created) like oneself: neither stones, nor fire, or a human being, or star, etc. The second (*sic*. higher) rank is not to revere the means and resources to such an extent as to consider them as having a permanent value in the scheme of providing human sustenance. Rather, one must always keep one's eye on the Creator of means, and not on the means themselves. The third (*sic*. higher) rank of (*sic*. belief in) the Oneness of God is to meticulously observe the manifestations of God and determine every being, including one's own self, to be defunct. In short, one must see everything as transitory, with the sole exception of Allah, the Exalted, the Divine Being of perfect attributes. Having a spiritual life consists in attaining these three ranks of Oneness of God. Now ponder over the fact that all the eternal springs of spiritual life were granted to the world through the agency of the Holy Prophet Muhammad^{sa}." *[Aa'eenah Kamaalaat-e-Islam, Roohaani Khazaa'in vol. 5, pp. 223-224].*

"After the spiritual body is perfected, a fiery flash of the personal love of God quickens one's heart and endows it with a permanent entity which, only after it attains full maturity, brings the "spiritual beauty" into full relief. But this spiritual beauty, which may be named Beauty of Conduct, is so potent in its variety of magnetism that it far excels the Beauty of Countenance. Because the Beauty of Countenance would be responsible for the ephemeral love of one or two individuals, and it will soon fade away. Its attraction will be quite feeble. But the variety of magnetism of the spiritual beauty which has been termed as Beauty of Conduct, is so tenacious and powerful that it pulls the whole world, as it were, to itself and attracts every particle of the heavens and the earth to itself. This is really the philosophy behind the acceptance of prayer: when such a person of spiritual beauty—in whom the spirit of God's love has permeated—when he prays for something impossible, or an extremely difficult matter, and prays with persistent emphasis, then due to God's decree and permission every particle of this world is attracted toward the innate spiritual beauty that he possesses. So a conjunction of such factors comes about as are necessary for his success. Personal experience as well as the Holy Book of Allah provides ample proof that every particle of this world falls in love with such a person and his prayers draw these particles towards him in much the same manner as a magnet attracts iron. That is why unusual happenings come about as a result of this kind of magnetism which find no mention in any book of physics or philosophy, and such attraction is naturally embodied. Ever since God, the Ultimate Creator, has fashioned the material world with particles, He has embodied every particle with such attraction that every particle is truly in love with Spiritual Beauty; so also is every pious soul, because that Beauty is the seat of God's manifestation. It was the same Beauty for which He commanded:

اُسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّا اِبْلِيْسَ[3]

And even now there are many akin to Iblis who do not recognize this Beauty, although this Beauty has all along shown momentous feats.

Noah had this Beauty, in loving regard for which Allah, the Exalted, destroyed all the disbelievers by the chastisement of the Deluge. After that, Moses came with the same Spiritual Beauty, who suffered for some time and eventually brought about the utter destruction of Pharaoh. After all of them, the Chief of all Prophets, the best of all creation, our Spiritual lord and Master, Hadhrat Muhammad, the chosen one^{sa}, brought an exceptionally majestic Spiritual Beauty, in respect of which it would suffice to present just this verse alone:

ثُمَّ دَنَا فَتَدَلّٰى فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى

Then he drew nearer to God; then he came down to mankind, so that he became, as it were, one chord to two bows or closer still. (53:9-10).

viz, that Prophet gained a great propinquity to the Divine Presence, and then he reverted to the creatures (of God) and thereby fulfilled both kinds of obligations, i.e., the obligations in relation to Allah, and the obligations in relation to the creatures of Allah. In so doing, he manifested the Spiritual Beauty of both kinds." [Appendix, Braaheen-e-Ahmadiyya, Roohaani Khazaa'in vol. 21 pp.219-221]

"Being the Knower of the Unseen by dint of His personal sovereignty and His personal attributes, is specific only to God, the Exalted. Godly persons, since ancient times, believe in regard to the Knowledge of the Unseen by (God) the Ineluctably Requisite Being, to be a personal requisite of the Divine Being. And their belief in regard to the existence of all other entities is that it cannot be due to someone's personal quality; rather they believe such entities to stem from Divine decree. That is to say, the belief is that it is compulsory for the Being of God, the Exalted, to be the Knower of the Unseen, and it is a personal attribute of His True Being that He must be the Knower of the Unseen. But other entities that are evanescent and sham at their core of existence, their sharing this particular attribute as well as other attributes with God, the Exalted, is not legitimate. And just as partnership with God in terms of "being" is not existent, so also is partnership with God in terms of "qualities" non-existent. So in view of the nature of these entities it is not possible for them to be the Knowers of the Unseen—whether they be prophets or Muhaddath (*viz*. bestowed with Divine converse), or Wali (*viz*. Saintly personages). Though, knowledge about the mysteries of the unseen through Divine revelation has always been selectively granted to the elect and the pious, and it is granted even now, albeit exclusively to the true followers of the Holy Prophet^{sa}." [Tasdeeq-un-Nabi, pp. 26-27, published by Ahmadiyya Kitaab Ghar, Qadian, printed at Karimi Press, Lahore.]

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[3] *Submit to Adam, so they did, except Iblis. (2:35)*

"His multifarious powers are limitless and his wondrous works endless. He modifies His law for the sake of His special servants, and His law has a built-in provision to allow such modifications. When a person presents himself at His threshold, with a new soul—having brought about a remarkable transformation within himself, seeking His approval—then God also manifests Himself for him in a new way. It is as if the God Who has manifested Himself to this person is a different God—not the God as is known by the common people. He reveals himself as a Weakling to one who is weak of faith, but to him who comes to His majestic presence with a very strong faith, He demonstrates to him that He too is Powerful to help him. In like manner, his divine attributes undergo a transformed expression to match the transformations in human beings. If a person is so innervated in his spiritual condition as if he were dead, then God also withdraws from his support and help, and becomes silent as if, God forbid, He is not alive. But He effects these changes within the purview of His law, and in accordance with His sanctity. And since no one can demarcate His law, therefore it is patently absurd to object rashly, without a definitive argument which is explicit and incisive, that a certain phenomenon runs counter to the Law of Nature. Because who can give such an opinion about something that has not yet been demarcated nor can it be definitively argued?" [Chashma-e-Ma'arifat, Roohaani Khazaa'in vol. 23, pp. 104-105]

"Listen, O, ye who hear! Hear, what God requires of you! Nothing except that you should become His: do not associate anyone with Him at all—neither in the heavens nor on the earth. Our God is one Who is still as much alive as He was in the past; and He still speaks as He did in the past; and He still hears as He did in the past. It is an erroneous notion that in this age He hears but does not speak; indeed He does hear as well as speak. All His attributes are eternal and everlasting; none of His attributes is held in abeyance, nor will any ever be. He indeed is the One without any partner, Who has neither any son nor any wife. He indeed is the Matchless One Who has no peer, and like unto Him there is no individual who is particularly identified with any specific attribute. And Who has no co-equal, nor any partner in His attributes, and none of Whose powers declines. He is near, notwithstanding His being distant; and He is far away despite being close by. He is capable of revealing Himself to those endowed with the power of visions, but He defies any physical form or shape. He is on top of everything but one cannot say whether there is anything underneath Him; and He is on the celestial Throne but none can say that He is not on the earth. He is the combination of all perfect attributes and the manifestation of all that is genuinely praiseworthy. He is a combination of all kinds of power; He is the Originator of every blessing and the One to Whom everything ultimately returns. He is the Master of every kingdom, the One Who is characterised by all perfection and is free from every flaw and weakness. He is specific to being the One Whom those on the earth as well as in the heavens must worship. For Him there is nothing that cannot be done. And souls, along with their faculties, and all particles, along with their characteristics are solely His creation. Nothing can become manifest without His Will. He manifests Himself through His powers, His expressions of transcendent Authority, and His signs; He alone is the guiding instrument towards Himself. He continues to reveal Himself to the truthful and the righteous and demonstrates His transcendent powers to them. This is how He is recognised, and so also it is how His favoured path is found.

"He sees without physical eyes; He hears without physical ears, and He speaks without a physical tongue. It is specifically His preserve to bring about existence out of non-existence—as you observe how in your dreams He creates an entire world without the use of any kind of matter, and therein He causes you to see those who have perished, and are non-existent, to have come alive. His powers can likewise be conceived of. One who denies His powers is himself ignorant and one who is unaware of His profound powers, is blind. He does everything, and has the capacity to do everything except those things which are contrary to His grandeur or which conflict with His pledges. He is uniquely singular in His Being as well as in His attributes, deeds, and powers. All doors leading to Him are closed with the exception of only one door which has been opened by the Holy Quran." *[Al-Wasiyyat, Roohaani Khazaa'in vol. 20 pp. 309-311]*

"The Holy Quran has teachings which endeavour to bring out the beauty of God. Sometimes they show His beauty and grace, and at other times they remind one of His benefactions because someone's love can be instilled into another one's heart either due to beauty or benefaction. So it states that, in view of the totality of His attributes, God is Uniquely Singular and without a partner. He has no blemish whatsoever. He is the sum total of all the perfect attributes and is the Manifestor of all powers of purity. He is the Initiator of all creation and the fountain-head of every munificence. He is the Master of all reward and punishment, and the One to Whom all affairs return. He is near in spite of His distance and is distant despite His nearness. He is on top of everything, yet one cannot say whether there is anything underneath Him. And He is more concealed than everything, yet one cannot say if there is anything more manifest than Him. He is Self-existing, and everything else exists due to Him. He is Self-Sustaining and sustains everything else. He carries everything but nothing carries Him. There is nothing that was born of itself without His agency, or which can exist of itself, without His agency. He encompasses everything but one cannot conjecture as to the nature of this compass. He is the Light of everything in the heavens and the earth, and every light was caused to shine by His Hand and it is a reflection of His Being. He is the Sustainer of all the worlds: there is no soul which does not receive its sustenance from Him. No soul has any power, which is of itself and which it has not received from Him. His Mercy takes two forms: first, that which has manifested itself since time immemorial, without being the reward for any previous act of anyone, e.g., the heaven and the earth, the sun and the moon and stars ... and water, fire, air and all particles of this world which have been created for our comfort. Similarly, everything else that we would have been in need of, was created prior to our own birth—at a time when we were not in existence in our own right, nor were any of our actions. Who can claim that his actions occasioned the creation of the sun, or that the earth was created due to a virtuous act on his part. In short, this is the kind of His mercy the manifestation of which pre-dates the human beings and their actions, and which is not in consequence of any of their actions. Secondly, His mercy that is exhibited as a reward for actions, needs no clarification.

Similarly, the Holy Quran states that God is free from all blemishes and without all defects, and He wants human beings to follow His teachings and, in consequence, become free of faults. He says:

وَ مَنْ كَانَ فِيْ هَذِهٖ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى

viz. A person who remains blind in this world in the sense that he does not behold the Flawless Being, he will remain blind even in the Hereafter and darkness will not leave him. Because it is in *this* very life that one is granted the faculties to behold God and one who has not taken these faculties along with him from this world, will be unable to behold God even in the Hereafter. In this verse, Allah has clearly explained what kind of progress He wants from the human beings, and the frontiers which one can reach by following its teachings. Then He presents, in the Holy Quran, the teaching through which, and by acting upon which, one can be blessed with beholding Allah, as He says:

فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَّ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖ اَحَدًا

viz. one who wishes to be blessed with beholding God, the real God—the Creator—he ought to do such virtuous acts as have no disorderliness and corruption in them i.e., his actions are not meant for showing off to the others, nor should they give rise to pride in his heart and an enhanced self-image. And neither should those actions be flawed or incomplete, nor have an offensive smell which is contrary to personal love. Rather these should be filled with truth and fidelity. And along with this, one must abstain from *shirk* of every kind. Neither the sun, nor the moon, stars in the heaven, air, fire, water, or anything else in the world be taken to be worthy of worship. The material resources must not be held in such reverence and relied so much upon as if those are partners with God. One must not set any stock by one's own drive and initiative—for this, too, is one among the many kinds of associating partners with God—rather, one must think that one has not done anything, after putting in all the effort. One must not be proud of one's knowledge nor gloat over one’s actions; instead one must, in reality, regard oneself as ignorant and indolent. One's soul must at all times be in prostration on the threshold of God—seeking His munificence through prayers. One must act like a person who is extremely thirsty and also limbless, who sees a fountain spring up in front of him—pure and delectable—so he brought himself to reach this fountain helter skelter, put his lips to the fountain and did not leave it until he drank to his fill.

Then our God states, in regard to His attributes, in the Holy Quran:

قُلْ هُوَ اللّٰهُ اَحَدٌ○اَللّٰهُ الصَّمَدُ○لَمْ يَلِدْ وَلَمْ يُوْلَدْ○وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ○

viz. Your God is He Who is Singularly Unique in His being and in His attributes. There is no other *being* who may be eternal—without any beginning or an end—like unto Him. And there is not any *thing* which may have attributes akin to His attributes. Human knowledge is dependent upon a teacher, even so it is only finite; but His knowledge does not depend on any teacher and, moreover, it is boundless. Human faculty of hearing depends on air, and is finite; but God's hearing stems from His personal prowess, and is unlimited. Human faculty of seeing depends on sunlight, or any other light, and even so it is finite; but God's light is from His personal light and is infinite. Similarly, human ability to procreate is dependent on some matter and further depends on the element of time, even so it is finite; but God's creativity does not depend on either matter or time, and it is limitless. This is so because all His attributes are unparalleled and peerless, and just as His Being is unparalleled, so are His attributes without any parallel. If He were to be flawed in *one* of His attributes then the totality of His attributes would become flawed, and His Oneness will be insupportable unless He were unparalleled and peerless in *all* His attributes in much the same way as He is so in His Being. The aforementioned verses further mean: God is not anyone's son, nor is anyone His son, because He is Self-Sustaining. He is neither in need of father, nor of son. This is the Oneness of God (*Tauheed*) which the Holy Quran has taught, and which is the be-all and end-all of faith." *[Lecture Lahore, Roohaani Khazaa'in vol. 20 pp. 152-155]*

"Our soul and every particle of our being prostrates itself before that God of Power and Authority, the True and the Perfect One, at Whose hand was fashioned every soul and every particle of creation along with all its faculties, the One Who is Self-Subsisting and All-Sustaining. There is nothing which is either beyond His knowledge, or His control, or His creation. May thousands of benedictions, salutations, beneficences, and blessings be upon that purified Prophet Muhammad, the chosen one,^{sa}, through whose medium we found that Living God Who Himself converses to give us a clue of His existence. And He Himself shows extraordinary signs to reveal for us the brilliant countenance of His eternal and perfect powers and prowess. So, we were blessed with a Prophet who showed God to us, and we found a God Who has created everything on the strength of His Perfect Power. How great is His transcendent will that nothing came into existence without it, and without the support of which, nothing can sustain itself. That is the true God we have, Who has countless blessings, infinite number of powers and immeasurable beauty and benefaction. There is no God other than Him." [Naseem-e-Da'awat, Roohaani Khazaa'in vol. 19, p. 363]

"When I observe the huge celestial bodies and ponder over their grandeur and wondrous features, and when I consider that all this was wrought simply as an expression of God's Will and His command, then my soul cries out involuntarily: O, our God of Power and Authority, how great are Thy Powers; how wondrous, and beyond the compass of reason are Thy deeds! Ignorant is he who does not believe in Thy Powers, and foolish is one who raises an objection about Thee, saying: Which material did He use to create these things?" [Naseem-e-Da'awat, Roohaani Khazaa'in vol. 19, p,425]

"Let it be understood that the Holy Quran has invited us to that God Whose attributes it has recorded as under:

هُوَ اللّٰهُ الَّذِی لَا اِلٰهَ اِلَّا هُوَ عَالِمُ الْغَیْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَانُ الرَّحِیْمُ۔

اَلْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ۔ هُوَ
اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى يُسَبِّحُ لَهٗ مَا فِى السَّمَاوَاتِ
وَالْاَرْضِ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ۔ عَلَى كُلِّ شَىْءٍ قَدِيْرٌ۔ رَبِّ الْعَالَمِيْنَ۔
اَلرَّحْمٰنِ الرَّحِيْمِ۔ مَالِكِ يَوْمِ الدِّيْنِ۔ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ۔ اَلْحَيُّ
الْقَيُّوْمُ۔ اَللّٰهُ الصَّمَدُ۔ لَمْ يَلِدْ وَ لَمْ يُوْلَدْ۔ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔

viz. God Who is One—without any partner, without Whom there is none worthy of worship. This is stated because if He were not without-any-partner then His adversary's power could potentially have got the better of Him: potentially jeopardizing God's existence. And the statement that "There is none worthy of worship except Him," signifies that He is such a perfect God Whose attributes, qualities, and wondrous potentialities are so elevated and lofty that if one wishes to choose One God, out of all that is in existence, based on perfection of attributes—or to envisage the finest and the best Godly attributes—then the Highest of the high, above whom there can be none, *that* is God. Taking someone inferior to Him as His partner, while worshipping, is an excessively unjust act. It is further stated that He is the Knower of the Unseen, i.e., He *alone* knows well, His *own* Being; none else can encompass His Being. We can view the apparent form of the sun, the moon and every other creation, but we are incapable of viewing Him. It is further stated: He is the Knower of the Seen, i.e., there is nothing that is veiled from His view. It is inadmissible for Him to be considered God and, at the same time, be unaware of the knowledge of things. He keeps an eye on every particle of this world, but a human being cannot do so. He alone knows when He will dissolve this system and bring about Doomsday, and none knows *when* that will transpire except Him. So God is the One Who knows the futurity of all events. He further says: “He is the Gracious”, i.e., it is out of His pure grace—and not for any need, nor as a recompense for any action—that He provides all means of comfort for all living creatures prior to their creation, or any acts on their part, e.g., He created the sun, the earth and everything else that existed. This gratuitous grant is named "*Rahmaniyyat*" in the Word of God and, with respect to this quality, God is named *Rahman*. He further states: “The Merciful”, i.e., that God Who gives higher reward for virtuous acts and does not lay waste anyone's labour. He is named *Raheem* with respect to this quality which itself is known as "*Raheemiyyat*." He further states: “Master of the Day of Judgement”, i.e., God keeps everyone's recompense in His own hand. He has no such functionary to whom He may have delegated the Kingdom of the Heaven and the Earth—detaching Himself, sitting around, doing nothing—such that the same functionary may dole out all reward and punishment, either now or in future. He further states: “God is such a King Who is without blemish”. It is obvious that no human kingship is faultless, e.g., if all subjects of a king go into exile and flee to another country, then his monarchy cannot endure. Or, for instance, if all his subjects are stricken with famine, then who will pay the royal tax? Or, if his subjects start debating with him on his claim to superiority over them—calling it into question—then *how* should he demonstrate his superiority? So, God's Kingship does not suffer from all that. If He so wills, He can destroy the entire Kingdom instantly and bring about entirely new creation. If He were not the Creator, with such transcendental Power, He could not have run His Kingdom without resorting to excessive injustice: having forgiven His creatures once and after granting them salvation, from *where* could He have brought about the second act of Creation? Could He have rounded up the people who had already attained salvation, to send them again to the world—retracting His forgiveness and deliverance by compulsion—causing His Godhood to become flawed. Then He would be with a blemish, resembling worldly kings who make laws for this world, taking issue with trifles and, at times when they are selfishly motivated, resort to cruelty and compulsion as naturally as an infant takes to his mother's milk. For instance, the royal writ allows that the passengers aboard a boat may be sacrificed for saving a whole ship, but God does not have to face such an anxiety (*sic*. in His decision-making). So if God were not the Possessor of full Power and Authority, and not the One Who creates from a state of non-existence, then He would have either acted in the manner of weak kings—using tyranny instead of His transcendent Will and Power—or He would have acted judiciously but, as a consequence, lost His Kingdom. On the contrary, God's ship is plying on the even keel of Pure Justice, under His full Authority and Powers. He further says: “God Who is immune from any defects, calamities, or hardships”; He, in fact, provides peace and protection. Its meaning is quite obvious too, because if He Himself fell victim to calamities; if He suffered at the hands of people and was frustrated in realizing His objectives, then in view of His poor example, how could people have felt reassured that this was the God Who would definitely rescue them from calamities. So, Allah says about false gods:

يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِن
دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْالَهٗ وَ اِنْ يَسْلُبْهُمُ
الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ

Viz, Those whom you have determined to be gods, they are such that if they all joined their efforts to produce a single fly, they would never be able to accomplish this, even if they helped each other in this matter. Rather, if a fly snatched something away from them, they would not have the ability to wrest it. Their worshippers are of feeble minds and little vigour. Is this how God is ? God is the One Who is more powerful than all those who are Powerful, and One Who Overcomes everyone. Neither can anyone apprehend Him, nor kill Him. Those who fall into such errors, do not recognize the value of God, and do not know what God should be like. He further says: God is the Bestower of Peace and gives guiding arguments in support of His Oneness and His wondrous aspects. This points to the fact that one who believes in the True God cannot be humbled in any company; nor will he be embarrassed in front of God, for he possesses incontrovertible arguments. But one who believes in a fabricated God, is in a great turmoil. Instead of advancing any arguments he mystifies every irrational thing to avoid being laughed at, and tries to conceal the proven untruths.

He further says:

اَلْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ

viz. He is the Protector of everything, Dominant over everything, the Ameliorator of the corrupted, and He is totally Self-Sufficient. And He further says:

اَلْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى

viz. He is God, the Creator of bodies as well as the Creator of souls. He is the Fashioner in the womb. All the virtuous attributes which are conceivable, are indeed His names. (59:24). Then He further says:

يُسَبِّحُ لَهٗ مَا فِى السَّمَاوَاتِ وَالْاَرْضِ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ

viz. the Heavenly beings, as well as the dwellers of the earth, remember His Name with glorification. (59:24). This verse contains a hint that the heavenly planets have inhabitants who are governed by the decrees of God. And then He says:

عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

viz. God is extremely Potent. This constitutes a reassurance to the worshippers, because if God were humble and ineffectual, and not the Possessor of Transcendent Power and Authority, then what could they possibly hope from such a God? Then He further says:

رَبِّ الْعَالَمِيْنَ۔ اَلرَّحْمٰنِ الرَّحِيْمِ۔ مَالِكِ يَوْمِ الدِّيْنِ۔ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذا دَعَانِ

viz. God is He Who is the Sustainer of all the worlds, *Rahman*, *Raheem*, and He alone is the Master of the Day of Judgement. He has not delegated this authority to anyone else. He is the Listener of the call of every caller and is the Answerer, or Acceptor of prayers. Then He says: "The Everlasting, and the Sustainer of every life and its existence". This is stated because if He were not Eternal and Everlasting then there would be constant apprehension about (*sic*. the continuity of) His life, i.e., He might die before us. And then He says: He is God, the Single; He was not begotten nor He ever begets. And there is none as His co-equal or like unto Him." [The Philosophy of the Teachings of Islam, Roohaani Khazaa'in vol. 10 pp.372-376]

How manifest is the Light emanating from that Origin of all Lights.

The whole world is looking like a giant mirror for all the eyes (to see Him reflected),

I became quite restless at the sight of the moon last night, for it bore but just a glimpse of the beauty of my Beloved (Creator).

We are driven by His blossoming beauty, don't mention to us the (handsomeness of the) Turks or Tartars.

O my Beloved, Thy transcendent Power is visible everywhere; Whichever way we turn to look we find it to be an angle from which Thou art visible.

The gushing fountain of the Sun bears evidence of Thee, Every scintillating star displays Thy luminescence.

Thou art the One Who sprinkled Thy love potion on the souls; Which has caused the pining and wailing of those smitten by Thy love.

How wondrous are the properties Thou hast embedded in each particle; Who can read the entire record of these mysteries?

No one can fathom the ultimate depths of Thy transcendent

Power and Authority, None can ever solve this extremely difficult riddle?

The beautiful radiate Thy pulchritude; Every flower, indeed every garden, reflects Thy beauteous charm.

The enchantingly beautiful eyes of every beautiful person show Thee all the time; Every upturned curl of the tresses of hair seems to stretch a (begging) hand toward Thee (to receive the alms of The Grace and Beauty).

The (spiritually) blind have hundreds of veils intervening; Otherwise, Thy blessed Countenance would have served as the centre of attention of the believers and disbelievers alike.

O, my Beloved! Thy amorous glances are sharp like a sword; Which cut off one's concerns with those beside God.

We have ground ourselves (humbly) to dust, hoping that (by meeting this humble end) we may be blessed by meeting Thee,

So as to provide some relief to our pining for Thee, during this experience of separation.

I cannot have a moment of peace without Thee; I suffer the throes of death like the sinking of an ailing person's heart.

What is this hue and cry in Thy vicinity, pray attend to it soon, Lest someone infatuated with Thy Love may lose his life!

[Surmah Chashm Aaryah, Roohaani Khazaa'in vol. 2, p. 79]

The Elevated and Superb Magnificence of the Holy Quran as viewed by the Holy Founder of the Ahmadiyya Muslim Jama‘at

"The expression *Khaatamun Nabiyyeen* applied to the Holy Prophet[sa], demands that the Book that was revealed to him, should be the most perfect of all books and should comprise all excellences; and indeed so it is. The rule is that whatever degree of spiritual power and inner perfection is possessed by the person upon whom the Word of God descends, the same degree of power and majesty is possessed by that word. As the spiritual power and inner perfection of the Holy Prophet[sa] were of the highest degree, which no one ever exceeded or will exceed, therefore the Holy Quran occupies that high station and rank which has not been reached by any of the previous Books and Scriptures. The capacity and spiritual power of the Holy Prophet[sa] were the highest possible, and all excellences had reached their climax in him. Therefore, the Holy Quran that was revealed to him is also perfect and as the excellences of Prophethood reached perfection in him, so did the miracle of the divine word reach their perfection in the Holy Quran. Thus he was the *Khaatamun Nabiyyeen* and his Book was the *Khaatamul Kutub*. From the point of view of every aspect of a miraculous word, the Holy Quran is at the highest point of excellence. The perfection of the Holy Quran is seen and its miraculous character is proved from every point of view, that is to say, from the points of view of excellence of composition, of the sequence of its subjects, of its teaching and its perfection and of the fruits of its teaching. That is why the Holy Quran has not demanded its match from any particular point of view, but has issued a general challenge demanding a match from any point of view. From whichever point of view it is looked at, it is a miracle." *[Malfoozaat, vol. II, pp. 26-27]*

"The Holy Quran is a miracle the like of which never was and never will be. The door of its graces and blessings is always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet^{sa}. It should also be borne in mind that the speech of everyone corresponds to his high resolve. The higher the courage and determination and the purpose of the speaker, the same will be the case with his speech. Divine revelation also follows the same rule. The higher the resolve of the person to whom Divine revelation is vouchsafed, the higher will be the quality of the revelation. As the circle of the resolve and capacity and determination of the Holy Prophet^{sa} was very wide, the revelation that came to him had the same high rank. No one else will ever attain the same degree of resolve and courage inasmuch as his message was not for any limited time or for any particular people, as was the case with the Prophets before him. It was said to him:

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّى رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا[4]

وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ[5]

Who can match him, the scope and circle of whose advent and messengership was so wide. Today if a verse of the Holy Quran is revealed to anyone, I am convinced that the circle of that revelation will not be as wide as it was and is in the case of the Holy Prophet^{sa}." *[Malfoozaat, vol. II, pp. 40-41]*

"Hundreds of thousands of pious people have the experience that by following the Holy Quran, Divine blessings descend upon the heart and a wonderful relationship is established with the Divine. Divine lights and revelation descend upon the hearts, and insights and fine points issue from mouths. They are bestowed a strong trust and a firm certainty and the delicious love of God which is nurtured by the delight of close communion (sic. with God), is generated in their hearts. If their beings are ground down in the mortar of calamities and are squeezed in powerful presses, their essence would be found only to be the love of God. The world is unaware of them and they are far above and higher than the world. The treatment accorded to them by God is miraculous. It has been proved to them that God exists and that He is One. When they pray to Him, He hears them, and when they call on Him, He responds to them. When they seek refuge with Him, He runs to them. He loves them more than a father. He rains down blessings on their homes. They are recognized by His overt and covert and spiritual and material support. He helps them in every field for they are His and He is theirs. These things are not without proof." *[Surmah Chashm Aaryah, Roohaani Khazaa'in vol. 2 p.79]*

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[4] *Proclaim, O Prophet: I am the Messenger of Allah to you all. (7:159)*

[5] *But We have not sent thee but as a mercy for all peoples. (21:108)*

The straight path and major source of perfect guidance, which is full of certainty and continuity is the Holy Quran, which is the perfect guide for our spiritual well being and intellectual progress. It is the Holy Quran which has been entrusted with the task of resolving religious disputes of the entire world. Each Quranic verse, indeed each word is imbued with multidimensional perpetuity, which for us is full of the elixir of life, and contains many rare and priceless jewels which lie hidden in it and are being discovered every day. It is indeed an excellent touchstone whereby we can distinguish between truth and falsehood. It is the one bright lamp which shows the way of truth. Without doubt the hearts of those who have an affinity and a relationship with the straight path are being irresistibly drawn to the Holy Quran. God has so fashioned their hearts that they lean towards their Beloved like a lover and find no rest elsewhere; and on hearing a plain and clear directive from Him, they listen to no one else. They accept joyfully and eagerly every verity contained in it. In the end it becomes the means of illumination of the heart and lighting up the conscience and of wonderful disclosures. It leads everyone to the heights of progress according to their capacities. The righteous have always been in need of walking in the light of the Holy Quran. Whenever Islam has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Quran. Likewise, whenever any hostile philosophic idea gained currency, it was the Holy Quran which in the end destroyed this accursed plant, and proved it worthless, thus showing to the world that the true philosophy is to be found nowhere but in the Holy Quran. In the modern age, when Christian missionaries started their propaganda and made an attempt to draw away unintelligent and ignorant people from the Unity of God and to make them worship a humble creature and employed every kind of sophistry for dressing up their doubtful ideas and thus created a storm in India, it was the Holy Quran which repelled them so that they are not now able to face an intelligent person and their extensive apologetics have been folded up like a piece of paper." *[Izala-e-Auhaam, Roohaani Khazaa'in vol. 3 p. 381]*

"Man needs to be freed from the fatal passion of sin. The greatness of God should so occupy his heart that it should rid him of the overpowering desire of passion which falls upon him like lightning and instantly consumes his reserves of righteousness. Those impure passions which attack repeatedly like epilepsy and destroy all sense of piety cannot be wiped out by a self-conceived concept of God; nor can they be suppressed only by one's own thinking, or blocked by an atonement without suffering its agony. This is not a matter of indifference but in the estimation of a wise person it is worthy of consideration above all else as to how he might safeguard himself against the ruin which confronts him on account of his daring and his lack of relationship with God. The root of which is sin and disobedience. It is obvious that a person cannot give up a certain pleasure for the sake of conjecture. It is only certainty that can rescue one from another certainty. For instance, if we are certain that there are a number of deer in a forest whom we can easily catch, we are incited by that certainty to enter the forest for that purpose; but if we are also certain that there are half a hundred lions in the forest and thousands of pythons, we would be dissuaded from making the attempt. Thus sin cannot be avoided without this degree of certainty. It is only iron that cuts iron. There should be that certainty of the greatness and awe of God which should tear up the curtains of heedlessness, and make the body tremble, and should make death appear near. The heart should be so overcome by fear that all relationship with the sinful ego should be cut asunder and one should be drawn by hidden hands towards God and heart should be filled with certainty that God Who is truly present does not leave a daring offender without punishment. What shall a seeker after true purity do with a book which does not fill this need?

"I wish to convey it to everyone that the Holy Quran is the Book which fills all these needs. through it a person is drawn to God and his heart grows cold to the love of the world. By following it, God, Who is Secret beyond secrets, in the end manifests Himself and displays those powers of which outsiders have no notion, and informs of His existence by the affirmation: “I am present.” But the Vedas certainly do not possess this quality. They are like a worn out bundle whose owner is dead or is not traceable. The Permeshwar towards whom the Vedas call is not proved to be living. Indeed the Vedas put forward no proof that their Permeshwar exists. The misleading teaching of the Vedas has rendered it doubtful that one could find the Creator through His creation; inasmuch as, according to the teachings of the Vedas, souls and particles are all eternal and uncreated, then how can one discover the Creator through that which is uncreated? Also the Vedas shut the door of Divine revelation and deny the fresh Signs of God. According to the Vedas, Permeshwar cannot display a Sign in support of His special servants which should be beyond the knowledge or experience of the average person. The utmost that can be said about the Vedas is that they affirm the existence of God like an average being, and do not put forward any certain proof in support of the existence of God. In short the Vedas cannot bestow that understanding which comes fresh from God and conveys a person from earth to heaven, but our observation and experience and of those who have passed before us, is witness that the Holy Quran draws its true follower to itself through its spiritual effect and its inherent light and illumines his heart, and then by displaying great signs creates such a strong relationship with God as cannot be cut asunder by a sharp sword. It opens the eye of the heart and banks up the dirty spring of sin and honours one with the delicious converse of God and discloses that which is hidden and helps acceptance of prayer and gives information of it. God Almighty, through His terrible signs, makes it manifest to everyone who opposes a true follower of the Holy Quran that He is with that servant of His who follows His Word." *[Chashma-e-Ma'arifat, Roohaani Khazaa'in vol. 23 p.306-309]*

"The bounties that are bestowed upon the followers of the Holy Quran and the special gifts that they receive are not capable of being expressed in words, but some of them are of such great magnitude that it would be proper to mention them in some detail for the guidance of seekers.

"Of these are the Quranic delicacies like knowledge and insights which are bestowed on perfect followers. When a person adopts true obedience to the Holy Quran, and commits himself wholly to its commandments, and reflects upon its guidance with perfect love and sincerity, and does not hold back in any respect, then his observation and reflection are bestowed a light, and he is equipped with a delicate sense of reason whereby he is informed of wonderful fine points of Divine knowledge, which are hidden in the word of God, and fine insights descend upon his heart like heavy rain. These fine insights are given the name of wisdom in the Holy Quran as is said:

يُؤْتِى الْحِكْمَةَ مَنْ يَّشَآءُ وَ مَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ أُوْتِىَ خَيْرًا كَثِيْرًا

This knowledge and understanding, which are called wisdom or gnosis, being comprehensive of abundant good, are like a vast ocean which is bestowed upon the followers of the Divine word. Their observation and reflection are so blessed that high verities are reflected in their souls, as in a mirror, and perfect truths are disclosed to them. Divine support furnishes them with such means at the time of every research that what they set forth does not remain incomplete or defective and contains no error. So the knowledge and insights and verities and fine points and arguments and proofs that occur to them are so perfect and complete that it is a matter above the ordinary and other people cannot match them. They do not arise of themselves in their minds, but they are guided to them by a hidden understanding and Divine support, and it is through the strength of that understanding that they alight upon the mysteries and lights of the Quran, which cannot be acquired in the smoky light of reason alone. This kind of profound knowledge and insight that are bestowed upon them, and the fine points and deep insights relating to the Being and attributes of the Divine and to the life after death which are disclosed to them, are in their nature spiritual which in the estimation of the wise are higher and finer than material wonders. In the estimation of the wise the value and rank of the man of God are determined by these extraordinary gifts. These are the ornaments of their high rank and are the beauty of their countenance. It is a part of human nature that the awe of knowledge and true insights affects it most, and truth and understanding are dearer to it than everything else. If it were supposed that a pious person is granted visions and is given knowledge of hidden matters, and subjects himself to severe disciplines, and many extraordinary things are manifested by him, but that he is ignorant of the knowledge of the Divine so much so that he cannot distinguish between truth and falsehood, and is caught in wrong thinking and incorrect doctrine, and is weak and liable to error in every matter, he would appear as base and contemptible in the estimation of every sane person. A person who smacks of ignorance in the estimation of a wise one, and is disliked by those who hear him utter stupid things, cannot be respected by a wise one and appears contemptible, however pious and devoted he might be. This shows that spiritual wonders, that is to say, knowledge of the Divine and insights, are a necessary characteristic of the man of God and are special conditions for the recognition of the great wonders of the faith. These conditions are bestowed in a complete and perfect manner upon those who follow the Holy Quran to the full. Despite the fact by and large that many of them are unlettered and are not well versed in current subjects, they are so much in advance of their contemporaries in fine points and knowledge of the Divine that very often their opponents are surprised on hearing their speeches, or on reading their writings, and are forced to confess that their knowledge and insights belong to another world and bear the unique colour of Divine support. One proof of this is that if anyone who is opposed to them, seeks to compare their speeches on subjects relating to the Divine with anyone else's speech, he is forced to confess, provided he is just and honest, that truth resided in their speeches that they happen to deliver. As the discussion proceeds and becomes deeper many a fine argument emerges which would establish their being in the right, like a bright day. We are ready ourselves to furnish proof of this to every seeker after truth.

Another of these bounties is sinlessness, which is also termed Divine protection. This is also bestowed on the perfect followers of the Holy Quran as an extraordinary gift. By sinlessness we mean that they are safeguarded against undesirable habits and thoughts and morals and actions in which other people are involved day and night. If they happen to make a slip Divine mercy soon sets them right. It is obvious that the station of sinlessness is very delicate and is altogether at a distance from the demands of the self that incites to evil, and that its acquisition is not possible without special Divine attention. For instance, if an average person is asked that he should absolutely avoid telling a lie in everyone of his affairs and statements and professions and occupations, it becomes difficult and impossible for him. Even if he makes every effort towards this he is met with so many obstructions, that in the end it becomes his principle that in the affairs of the world it is impossible to avoid falsehood. But for those fortunate ones, who seek to follow the guidance of the Holy Quran with true love and eager determination, not only is it made easy that they should avoid telling lies, but they are granted strength to give up everything undesirable, and God Almighty by His perfect mercy, safeguards them on all ill occasions that would lead them to ruin, for they are the light of the world and in their security lies the security of the world, and their ruin means the ruin of the world. For this reason they are safeguarded in respect of every thought and knowledge and understanding, and wrath and passion and fear, and greed and constriction and prosperity, and joy and sorrow and hardship and ease, from all unworthy actions, and corrupt thoughts, and wrong knowledge, and improper conduct, and misguided reflections and every excess of their ego. They do not take their stand on anything undesirable, for God Almighty makes Himself responsible for their training and whenever He observes a dry branch in their blessed tree, He cuts it off with His benevolent hand. Divine support watches over them every moment. This blessing of immunity which is bestowed upon them is also not without proof. An intelligent person can satisfy himself in respect of it after keeping company with them for a short while. This pure spring is not available to anyone who denies them, but is made pleasant and agreeable for them. The light of understanding lends them such support that very often even without there being any resources and finding themselves far away from normal means, they lead such cheerful lives and pass their days in such prosperity as if they possessed thousands of treasures. Their countenances display the freshness of wealth and the steadfastness of the rich. They have perfect trust in their Lord in times of hardship with a cheerful heart and complete certainty. They are given to sacrifice and the service of people is their habit. Even if the whole world were to become members of their family, they would feel no constraint. They are grateful to God Almighty, Who covers up their shortcomings on every occasion. They are taken into the protection of the Divine before an unbearable calamity descends upon them, for God is their Guardian in all circumstances, as He has said:

وَ هُوَ يَتَوَلَّى الصّٰلِحِيْنَ[6]

Others are left to worldly trials and the extraordinary treatment that is accorded to these people is not accorded to anyone else. This characteristic of theirs can also be proved very soon by keeping company with them.

Another bounty is the personal love of God on which the perfect followers of the Holy Quran are established. Love of God so saturates their whole being that it becomes the be all and end all of their life. A wonderful love of the Divine surges up in their hearts and an extraordinary affection and eagerness take possession of them, which cut them off altogether from all others and the fire of Divine love is so lit up in them that on special occasions it becomes palpably perceptible to those who keep company with them. It becomes impossible for them to keep it hidden as it is impossible even for a worldly lover to hide his love for his beloved from his companions and associates. The love that penetrates their talk, and their looks, and their eyes, and their appearance, and their nature, and is manifested in their very hair, cannot be kept secret. Whatever they might do some sign of it is betrayed. The greatest sign of their sincerity is that they prefer their Beloved to everything else, and if they experience any hardships they view them as bounties on account of their excess of love, and torment becomes for them a sweet drink. No sharp sword can bring about separation between them and their Beloved and no great calamity can restrain them from His remembrance. They regard it as their very life, and find all their joy in it, and deem its existence as their own existence and consider it as the purpose of their lives. They are fond only of Him and find comfort only in Him. They have only Him in the world and become wholly His. They live for Him and die for Him. They are in the world but are outside the world, and possessing self they are selfless. They have no concern with honour, or name, or life, or comfort. They lose everything for the sake of the One and give up everything to find Him. They are consumed by an unperceived fire and cannot explain why they are consumed. They are deaf and dumb to every admonition, and are ready to endure every hardship and disgrace, and find their delight therein.

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[6] He safeguards the righteous (7:197).

عشق است کہ برخاک مذلّت غلطاند   عشق است کہ بر آتشِ سوزاں بنشاند
کس بہرِ کسے سر ندہد جاں نہ فشاند   عشق است کہ ایں کار بصد صدق کناند[7]

Also, there are other high moral qualities like generosity, bravery, sacrifice, high resolve, compassion, forbearance, modesty and friendship. All these qualities are also displayed by them by following the Holy Quran which they manifest with fidelity till the end of their lives, and no constraint can restrain them from exhibiting these qualities. The truth is that every good quality, whether intellectual or relating to conduct, or human power, the true cause of its manifestation is the grace of God. As these people are the recipients of Divine grace more than anyone else, God Almighty bestows all good qualities upon them through His endless grace. In other words, no one is truly good except God Almighty, and all high moral qualities and all virtues centre in Him. Then to the degree to which a person, discarding his self and his will, acquires nearness to the Being-Who-is-All-Good, to that degree Divine qualities are reflected in his soul. Thus all the good qualities and true culture that a person acquires proceed from his nearness to God. That is as it should be, for creatures are nothing in themselves. Thus the reflection of Divine moral qualities is manifested in the hearts of those who follow the Holy Quran perfectly. Authentic experience would show that the pure behaviour, and the spiritual eagerness, and the upsurge of love with which high moral qualities are manifested by them, are not equalled anywhere in the world. Others might claim and have boastful pretensions, but these are the only people who can pass safely through the narrow door of experience. Such good qualities as are manifested by other people are shown artificially by hiding their deficiencies and their diseases. They display a false culture and their reality is exposed on the occasion of every little test. They import artificiality and make-believe in the exercise of moral qualities, in order to maintain an orderly life; if they were to follow on all occasions their inner deficiencies, their way of life would be upset. Though they carry a seed of good qualities according to their natural capacity, it is mostly suppressed under the thorns of the desires of their ego. It is not manifested purely for the sake of God and is mixed up with selfish desires and cannot attain to perfection. This seed develops into perfection purely for the sake of God only in those people who are devoted wholly to God and whose souls are filled by God with His own pure qualities, as they are empty of everything beside God. He makes those high qualities as dear to their hearts as they are dear to Him. Through their devotion they acquire such a high rank of adorning themselves with Divine qualities that they become as it were, an instrument in the hands of God through which He manifests His own qualities. Finding them hungry and thirsty, He gives them to drink of pure water from His special spring in which no creature is His partner.

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[7] It is love that covers (sic. the lovers) with the dust of disgrace; it is love that makes them sit on blazing fire.
No one risks his neck or sheds his life for the sake of someone else; it is love alone that causes this great task to be performed with such abandon.

Another great bounty that is bestowed on the perfect followers of the Holy Quran is the state of complete submission to God. Despite their own excellences they keep an eye on their deficiencies and, in the presence of the greatness of God Almighty, pass all their time in humility, self-negation and meekness. They appreciate as their true reality humility and poverty and indigence, and being full of faults and mistakes. They deem the excellences that are bestowed on them like the temporary light which the sun casts upon a wall, and which has no real relationship with the wall, and is subject to decline like a borrowed garment. They ascribe all good and excellence to God, and deem His Perfect Being as the fountainhead of all good. By the observation of Divine qualities their hearts are filled with the certainty that they themselves are nothing, so that they are wholly lost to their own existence and desires and designs. The surging ocean of the majesty of the Divine so envelops their hearts that they experience a thousand types of nothingness, and they are wholly cleansed and purified of the least suspicion of associating anything with God." *[Braaheen-e-Ahmadiyya, Roohaani Khazaa'in vol. 1 pp.532-543, footnote to footnote]*

Translated from Urdu Poem

"The light of the Holy Quran has outshone every other light in its brilliance. Holy is He from Whom outflowed this river of a variety of luminescence.

The plant of the Oneness of God was about to wilt, when suddenly, this most purified fountain gushed forth out of the unseen

O, my God! this Distinguisher of Truth from Falsity (i.e., the Holy Quran) from Thee is a universe in itself; Whatever was needed was all found accessible in it

We have scouted the whole world and looked into all the stores, There was only one decanter of the profound perception of God

Nothing earthly can be found to serve as a similitude for that Light (of the Holy Quran); For it is proven to be incomparably singular in every aspect, every attribute

We initially conceived of this Distinguisher of Truth from Falsity as the Staff of Moses; But later reflection proved every word of it to be of Messianic effect

The spiritually blind have their own condition to blame; Otherwise that Luminary (the Holy Quran) has been blazing with the brilliance of a hundred suns

The life of those people in this world is utterly worthless, Whose heart remained blind in spite of the existence of this Divine Light."

[Braaheen-e-Ahmadiyya, Roohaani Khazaa'in vol. 1, pp. 198-204]

Translated from Urdu Poem

"The beauty and grace of the Holy Quran is the life-giving light for every Muslim; Qamar is the moon of other people: our moon is the Holy Quran.

Its parallel cannot be found, I have given it much thought; And why wouldn't that be so, after all it is the Pure Word of the Gracious God.

Every word of it is fresh like an eternal spring; No garden has this quality, nor is any garden similar to it

The glorious Word of God is indeed peerless; Neither the legendary pearls from Oman nor the rubies from Badakhshan are any match for it

How can a mortal's word be equated with the Word of God; There is such a clear distinction between His transcendent Power and Authority and the abject lowliness of a mortal

Even angels have to necessarily concede their lack of *knowledge in His Mighty Presence; Then how can it fall to the destiny of a mortal man to rival the Word of God?*

Man cannot even create the puny leg of an insect; How can it then be alleged to be a simple matter for a human being to fabricate the Light of Truth?

O, ye people! pray observe the decorum of the Grandeur and Majesty of God; Hold your tongues even now, if you still have a modicum of faith left in you!

Setting up anyone as a peer of God is the height of disbelief; Show reverence for God; What manner of falsehood and calumny are you committing!

If you genuinely affirm the Unity of God; Then why is the tendency of "associating partners with God" (shirk) so deeply embedded in your hearts?

How unfortunately have the curtains of ignorance fallen on your hearts! You are in error, desist from it, if you have an iota of fear of God!

I am not the least bit maliciously motivated, my brethren! It is only a humble exhortation; Whoever exhibits purity of heart, I am ready to be lovingly devoted to him."

[Braaheen-e-Ahmadiyya, Roohaani Khazaa'in vol. 1, pp.305-306, note to footnote]

The Exalted Station of *Khaatamul Anbiyaa'* in the Eyes of the Holy Founder of the Ahmadiyya Muslim Jama'at

One cannot fully grasp the intense devotion and enlightned perception of the Holy Founder of the Ahmadiyya Muslim Jama'at about the status of the *Khaatamul Anbiyaa' wal Asfiya* (Seal of the Prophets and the Elect of God), unless one reads his writings. Some excerpts from his writings in this context are reproduced below. He states:

> "The accusation levelled against me and my followers that we do not believe the Messenger of Allah[sa] to be *Khaatamun Nabiyyeen*, is a colossal calumny against us. The force, certainty, perception and insight with which we believe the Holy Prophet[sa] to be *Khaatamun Nabiyyeen* is such that the other people's belief in this regard is not even the millionth part, in strength, as compared to ours. But then they do not have the requisite capability for it either. They do not have any genuine understanding of the truth and essence of the *Khaatamul Anbiyaa'*'s fact of being the Seal of Prophets (*Khatme Nubuwwat*). They have simply been handed down this verbal expression from their forefathers, but they are oblivious of its real meaning, and do not know what "*Khatme Nubuwwat*" is, and what the *implication* of affirming one's belief in it is ? But we believe the Holy Prophet[sa] to be *Khaatamul Anbiyaa'* (the Ultimate Prophet) with perfect insight (let Allah the Exalted be the best witness over it). And God has manifested the truth of Khatme Nubuwwat to us in such a manner that we particularly savour the elixir of its perception which has been given to us to drink. None can imagine it except those who have been given to drink from this fountain." *[Malfoozaat, vol. I, pp. 227-228, new edition]*

"I have no book except the Holy Quran, and I have no Messenger except Muhammad, the chosen one^{sa}, and I have no religion except Islam. I firmly believe that My Prophet^{sa} is the Ultimate Prophet (*Khaatamul Anbiyaa'*) and the Holy Quran is the Ultimate Book (*Khaatamul Kotub*). So no one should turn religion into a child's play. Let it be remembered that I have no claim except that of being the servant of Islam. I have no claim to rivalry, and he who attributes such a claim to me, levels a calumny against me. I receive the munificence of *blessings* from my Holy Prophet^{sa} and receive the munificence of profound *perception* from the Holy Quran. Therefore, it is befitting that no one must entertain in his heart anything contrary to this declaration of mine, otherwise he will be liable to be accountable to God for it. If I am not a servant of Islam, then all my enterprise is futile, fit for rejection, and entails punitive liability."
Sincerely,

Mirza Ghulam Ahmad, from Qadian,

7 August, 1899.

[Maktoobaat-e-Ahmadiyya, vol. 5, no. 4]

Arabic Qaseedah

اِنِّیْ اَرٰی فِیْ وَجْهِكَ الْمُتَهَلِّلِ   شَأْنًا يَّفُوْقُ شَمَائِلَ الْاِنْسَانِ
وَجْهُ الْمُهَيْمِنِ ظَاهِرٌ فِیْ وَجْهِهٖ   وَشُعُوْنُهٗ لَمَعَتْ بِهٰذَا الشَّانِ
فَاقَ الْوَرٰی بِكَمَالِهٖ وَجَمَالِهٖ   وَجَلَالِهٖ وَجَنَانِهِ الرَّيَّانِ
لَاشَكَّ اَنَّ مُحَمَّدًا خَيْرُ الْوَرٰی   رِيْقُ الْكِرَامِ وَنُخْبَةُ الْاَعْيَانِ
تَمَّتْ عَلَيْهِ صِفَاتُ كُلِّ مَزِيَّةٍ   خُتِمَتْ بِهٖ نُعَمَاءُ كُلِّ زَمَانِ
هُوَ خَيْرُ كُلِّ مُقَرَّبٍ مُّتَقَدِّمٍ   وَالْفَضْلُ بِالْخَيْرَاتِ لَا بِزَمَانِ
يَا رَبِّ صَلِّ عَلٰی نَبِيِّكَ دَائِمًا
فِیْ هٰذِهِ الدُّنْيَا وَبَعْثٍ ثَانِ

I certainly see such glory in your sparkling face, *Which transcends all (known) human attributes*

The presence of (Allah) the Protector is reflected in the (blessed) face (of the Holy Prophet[sa]*);*

And his entire manner (and moral conduct) sparkles with the same (characteristic) magnificence

(The Holy Prophet of Islam) possesses superiority (over all creation) due to his (spiritual) excellence, his (elegance and) grace;

And his majesty, and his ever-fresh (and spiritually refreshing) heart (and soul).

No doubt, it is Muhammad[sa] *who is the best of all creation;*

He is the essence (and vital force) of the elect of God.

All (noble) qualities (pertaining to) every kind of superiority, have reached perfection in him;

And (also) the (spiritual) bounties for all times have reached their climax in him (sic. and Allah will now grant these only to those who truly follow him)

He is preferred over everyone who is front-ranking and has (achieved) nearness (to Allah)

And (remember that) excellence (of spiritual rank) is because of virtues, not because of priority in time.

O my Lord! Shower Thy eternal blessings on Thy Prophet -In this life, as well as in the Next Life."

[Aa'eena Kamaalaat-e-Islam, Roohaani Khazaa'in vol. 5, pp. 591-593]

"That light of high degree that was bestowed on the Perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was there in man only, i.e, the perfect man whose highest and loftiest and most perfect example was our lord and master, the chief of the Prophets, the chief of all living ones, Muhammad, the chosen one, peace be on him."

[Aa’eena Kamaalaat-e-Islam, Roohaani Khazaa’in vol. 5, p. 160]

Poem in Persian Language

سَیّدِ شاں آنکہ نامش مصطفٰے است   رہبرِ ہر زمرۂ صدق و صفا است
می درخشد رُوئے حق در رُوئے اُو   بُوئے حق آید زبام و کُوئے اُو
ہر کمالِ رہبری بر وَے تمام   پاک روی و پاک رُویاں را امام

"The Chief of this group (of Godly people) is the one whose name is (Muhammad) Mustafa; He is the guide of every category of the people of truth and purity.

The Countenance of God shines in his blessed face. His person and his environs breathe the fragrance of God Himself.

All the excellences of guidance and leadership reached their maximum limit in him; He is holy and is the leader of the holy ones."

[Zia-ul-Haq, Roohaani Khazaa’in vol. 9 p. 254]

"In Surah *Aal-Imran*, part three, there is a detailed description of how a firm covenant was taken (by Allah) from all the Prophets that it was incumbent upon them to believe in the greatness and majestic grandeur of the *Khatmur-Rusul* (the Ultimate among Prophets) *viz*. Muhammad, the chosen one[sa], and extend full devotion and support in the dissemination of his greatness and majesty. It is for this reason that all the Prophets and Messengers who have existed from Hadhrat Adam, *Safi Ullah*, upto Hadhrat Masih, *Kalimatullah*—all of them have, respectively, affirmed their belief in the greatness and majesty of the Holy Prophet (peace and blessing of Allah be upon him)." *[Surmah Chashm Aaryah, footnote, Roohaani Khazaa’in vol. 2, p. 279-281]*

"A perfect man and Chief of all the Prophets, none was ever born like unto him, nor shall one be ever born; he came for the guidance of this world and brought that sparkling Book for the world, the like of which was never beheld by any eye." *[Braaheen-e-Ahmadiyya, Roohaani Khazaa'in, vol. 1, p. 419, footnote]*

"As the Holy Prophet^{sa} was higher than all the other Prophets in the purity of his soul and the expansion of his mind, and his chastity and modesty and sincerity and trust and fidelity and love of the Divine, God, the Glorious, anointed him with the perfume of special excellence in excess of any other Prophet. His bosom and heart which were broader and holier and more innocent and brighter and more loving than the bosom and heart of any who had passed before him, and who were to come after him, were considered worthy that such Divine revelation should descend upon him as should be stronger and more perfect, higher and more complete, than the revelation vouchsafed to all those who were before him and all those who were to come after him, and which should serve as a clear and wide and large mirror for reflecting Divine attributes." *[Surma Chashm Aarya, footnote Roohaani Khazaa'in vol. 2, p. 71]*

"The man who in his person and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muhammad, peace be on him.... The man who was most perfect as man and as Prophet, and came with perfect blessings, and who through spiritual revival and resurrection manifested the first Judgement in the world and revived the dead world, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muhammad, the chosen one, peace be on him. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world. Had that grand Prophet not appeared in the world then we would have no proof of the truth of lesser

Prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zakaria, etc. Though they were favourites and honoured and were beloved ones of Almighty God, they are under obligation to this Prophet that they were accepted in the world as true Prophets.

O Allah, send down Thy blessings on him and on his followers and on his companions, all of them. Our last word is that all praise belongs to Allah, Lord of the worlds."

[Itmaamul Hujjah, Roohaani Khazaa'in vol. 8, p.308]

"I have been divinely taught that out of all the Prophets, the one who gave the perfect teaching, and the one who gave a teaching which had the highest degree of wisdom, and the preceptor of human excellences through the exemplary demonstration from his own life, is only one: our lord and master, Hadhrat Muhammad, the chosen one,^{sa}." *[Arba'een, Roohaani Khazaa'in vol. 17, p. 345]*

"The time of the advent of the Holy Prophet, peace be on him, needed a grand Divine Reformer and heavenly guide, and the teaching that he set forth was true and was greatly needed and comprised everything that fulfilled the needs of the time. That teaching was so effective that it drew hundreds of thousands of hearts to the truth and impressed on hundreds of thousands of minds the creed that there was no one worthy of worship save Allah. He fulfilled the ultimate purpose of Prophethood, that is to say, teaching the principles of salvation so perfectly that no other Prophet was able to fulfil it to such perfection in any age." *[Braaheen-e-Ahmadiyya, Roohaani Khazaa'in vol. 1, pp. 112-113]*

"Our lord Hadhrat Muhammad, the chosen one^{sa}, was endowed with the largest and preponderant share of the nature of the Holy Spirit.... (It was the one and only Muhammad, the chosen one^{sa}, who appeared in this world as the perfectly innocent person)… The one and only totally innocent person ever to appear in this world is Muhammad, the chosen one alone, may peace and blessings of Allah be upon him." *[Tohfa Golarhviyya, footnote to footnote, Roohaani Khazaa’in vol. 17, p. 324]*

"When we estimate justly, then out of the whole series of Prophets, we find the only one of the highest courage and alive and greatly dearest of all dear ones to God, the Chief of the Prophets, the pride and crown of Messengers, his name is Muhammad *Mustafa* and Ahmad *Mujtaba*. By walking under his shadow for ten days one obtains that light which before him could not be obtained in thousand years." *[Siraaj-e-Munir, Roohaani Khazaa’in vol. 12, p. 82]*

"Glory be to Allah! Again Glory be to Allah, how magnificent is the Prophet—Hadhrat *Khaatamul Anbiyaa’* (the Ultimate among Prophets), peace and blessings of Allah be upon him! Allah be glorified! How grand is the light! His insignificant servants, most humble followers, and minor functionaries attain to the aforementioned spiritual station [*sic.* via dialogue with the Divine and revelation of the unseen]:

اَللّٰهُمَّ صَلِّ عَلٰى نَبِيِّكَ وَ حَبِيْبِكَ سَيِّدِ الْاَنْبِيَاءِ وَ اَفْضَلِ الرُّسُلِ
وَ خَيْرِ الْمُرْسَلِيْنَ وَ خَاتَمِ النَّبِيِّيْنَ مُحَمَّدٍ وَّ اٰلِهٖ وَ اَصْحَابِهٖ وَ بَارِكْ وَ سَلِّمْ

O, our Allah! Send benedictions and blessings on Thy Prophet, the loved one, the chief of the prophets, the best of them all, the foremost and the ultimate of all the Prophets—Muhammad, peace be on him— and his followers, and his Companions; and bless them and grant them prosperity and success."

> [Braaheen-e-Ahmadiyya, footnote 11, Roohaani Khazaa’in vol. 1 pp. 272-273]

"I always wonder at the high rank of this Arab Prophet, whose name is Muhamamd, thousands of blessings and peace be upon him. One cannot apprehend the limit of his lofty status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his life-time all that he desired. He is the fountain-head of every grace and a person who makes any claim without acknowledging his grace, is not a man but the spawn of Satan. He has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this Perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon us and we remain illumined only so long as we are adjusted towards it." [*Haqiqatul Wahi*, Roohaani Khazaa'in vol. 22, pp. 118-119]

"O, ye who are ignorant and visionless, Our Prophet and our lord and master (may countless peace and blessings of Allah be on him), has excelled all the prophets in respect of his munificence, because the munificence of previous prophets reached a limit and then ended, and those nations and their religions are dead, and without any life. But the spiritual munificence of the Holy Prophet^{sa} will continue till the end of days. So, on account of the Holy Prophet's munificence, his followers are not in need of any Messiah to come from *outside (sic. the pale of Islam)*. Rather, receiving spiritual nourishment under the Holy Prophet's shadow can transform an ordinary mortal into Massiah: just as it transformed me." [Chashma-e-Masihi, Roohaani Khazaa'in Vol. 20, p. 389]

"The Holy Prophet^{sa} embodies the consummation of the totality of morals, and now God has established them as the final criterion of his morals." [Al-Hakam, 10 March, 1904]

"Only Islam is the straight path, and now there is only one Prophet and only one Messenger under the sun, i.e., Muhammad, the chosen one^{sa}, who is elevated above and superior to all Prophets, and is the most complete and perfect of all the Messengers, and *Khaatamul Anbiyaa'*, and the best of all the human beings: by following whom one finds God, and the curtains of darkness are lifted and the indications of true salvation become apparent in *this* very world."

[Braaheen-e-Ahmadiyya, Roohaani Khazaa'in vol. 1 p. 557, footnote to footnote]

"Allah, the Exalted, made the Holy Prophet^{sa} the Possessor of the Seal, *viz*. He gave him the Seal, for the dissemination of (his) excellence, which was certainly not given to any other Prophet. It was for this reason that he was named *Khaatamun Nabiyyeen*, *viz*. following him imbues one with the excellences of Prophethood, and his spiritual attention is Prophet-carving. And this particular faculty of holiness was not granted to any other Prophet." [Haqiqatul Wahi, Roohaani Khazaa'in vol. 22 p. 100]

"Another aspect of the Holy Prophet's being *Khaatamun Nabiyyeen*^{sa} is that God, due to His pure grace, has embodied the followers of the Holy Prophet with marvellous capabilities; so much so that it is stated in a *Hadith* that:

عُلَمَاءُ أُمَّتِی کَأَنْبِیَاءِ بَنِی اِسْرَائِیْلَ[8]

Although the compilers of *Ahadith* have called it into question but the light of my heart declares this *Hadith* to be authentic, and I accept it without demur. And none has negated this *Hadith* through the medium of vision either; if anything, it has only found confirmation." [Al-Hakam, 17-24 August, 1904]

"The institution of all kinds of Prophethood and Messengership found culmination in the person of our lord and master, may peace and blessings of Allah be upon him."

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[8] The scholars among my followers will be akin to the Israelite Prophets.

> [The Philosophy of the Teachings of Islam, Roohaani Khazaa'in, vol. 10, p. 367]

"Doubtless, the Holy Prophet was the second Adam and indeed was the true Adam for the establishment of spirituality through whom all human excellences reached their perfection, and all good faculties were devoted to their proper tasks and no branch of human nature was left barren. Prophethood ended with him not only because he was the last Prophet in point of time, but also because all the excellences of Prophethood reached their climax in him. As he was the perfect manifestation of Divine attributes, his dispensation had the qualities of majesty as well as beauty." [Lecture Sialkot, Roohaani Khazaa'in vol. 20, p. 207]

"The holy person of the Holy Prophet^{sa} is the cause of fulfilment and fruition for all Prophets; it was in this august person that whatever pertaining to Jesus and other Prophets had remained in doubtful and obscure became illuminated and explicit. And God brought revelation and Prophethood to the climax through his holy personage in the sense that all excellences reached their highest point in this beneficent personage.

وَ هٰذَا فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ [9]

> *[Braaheen-e-Ahmadiyya, footnote 11, Roohaani Khazaa'in vol. 1, p. 292]*

"The perfect man to whom the Holy Quran was revealed, was not limited in his vision, nor was there any deficiency in his sympathy in the sharing of sorrows. Both in terms of time and place, his soul was charged with profound sympathy. He was, therefore, bestowed a full share of the manifestations of providence and he was made *Khaatamul Anbiyaa'*, meaning not that no one would henceforth receive any spiritual grace from him, but that he possessed the Seal of Prophethood and that henceforth without the attestation of that seal, no grace would be bestowed on anyone and that for the Ummah, the door of converse with the Divine would never be closed. Except him, there is no Prophet who possesses the Seal of Prophethood. It is only by the testimony of his seal that a Prophethood can be bestowed for which it is a condition precedent that the recipient must be a follower of the Holy Prophet. His courage and compassion did not wish to leave his people in a condition of deficiency and were not reconciled to the door of revelation, which is at the root of all understanding, being closed. But, in order to preserve the sign of the Seal of his Prophethood, he desired that the grace of revelation should be bestowed through obedience to him and that this door should be closed to any one who was not his follower. It was in this sense that God appointed him *Khaatamal Anbiyaa'*. Thus it was established till the Day of Judgment, that a person who does not prove to be his follower through true obedience and who does not devote his entire being to obeying him, can not receive perfect revelation. Since independent Prophethood has been ended with the Holy Prophet, peace be on him; but Prophethood by way of reflection, which means the receipt of revelation through the grace of Muhammad^{sa}, will continue till the Day of Judgment, so that the door of human perfection should not be closed and this sign should not disappear from the world that the high resolve of the Holy Prophet, peace be on him, desired that the doors of converse with the Divine should remain open till the Judgment Day and the understanding of the Divine, which is the basis of salvation, should not disappear."

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[9] And this is the bounty of Allah which He bestows upon whomsoever He pleases.

[Haqiqatul Wahi, Roohaani Khazaa'in vol. 22, pp. 31-32]

"I affirm it with full confidence that the excellences of Prophethood attained their perfection in the Holy Prophet, peace be on him. The person who sets up a movement in opposition to him and puts forward some verity outside his Prophethood and withdraws from the fountain of Prophethood is false and an impostor. I say it plainly that a person who believes in any one as a Prophet after the Holy Prophet, peace be on him, and breaks the seal of his Prophethood, is accursed. That is why no Prophet can come after the Holy Prophet, peace be on him, who is without the Seal of the Holy Prophet Muhammad^{sa}."

[Al-Hakam, 10 June, 1905, p.2]

"Where God has foretold that the Holy Prophet, peace and blessings of Allah be upon him, is *Khaatamul Anbiyaa'*, He has also pointed out, in that context, that due to his spirituality the Holy Prophet^{sa} is like a father to those righteous people whose own consummation is achieved by following him truly, and Divine revelation and the privilege of Divine converse is granted to them. In this context, God of Exalted Majesty states in the Holy Quran:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ [10]

viz. The Holy Prophet^{sa} is not the father of any from among you, but he is the Messenger of Allah and the *Khaatamul Anbiyaa'*.

Now, it is obvious that the word لٰكِنْ (*laakin*) is used in the Arabic language as an article of compensation, i.e., to compensate for what has foregone. In the first part of this verse, the matter which was declared as expired, which was subtracted from the person of the Holy Prophet^{sa} was "being the father of any man, in the physical sense." Now this expired matter was compensated through the use of the word (*laakin*), by declaring the Holy Prophet^{sa} to be the *Khaatamul Anbiyaa'*, which means that after him the blessings of direct Prophethood are discontinued; from now onwards, the high Prophethood shall only be granted to the person whose actions bear the Seal of being a true follower of the Holy Prophet (peace and blessings of Allah be on him)." [Review ber Mubahasah Bataalvi wa Chakrhaalvi, Roohaani Khazaa'in vol. 19 pp. 213-214]

"Can an unfortunate fabricator of lies who directly claims to be a Prophet or Messenger of his own, have faith in the Holy Quran?

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[10] (33:41)

And a person who believes in the Holy Quran—and firmly holds that the verse:

وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ

is the Word of God—can he ever assert that, "I, too, am a Messenger and Prophet after the Holy Prophet^sa^?" A seeker after justice must remember that my humble self has never—never—claimed to be a Prophet or Messenger in the real and literal sense of the term. And employing a word in its figurative sense and using it as part of everyday parlance consistent with lexical usage does not mean disbelief (*kufr*). For my part, I wouldn't have used this term for it is likely to mislead the lay Muslims. But since I am the Appointed One from God, so I could not have concealed those instances of Divine dialogues and converse which Allah, in His Grand Majesty, granted to me and in which the words Prophet and Messenger have repeatedly occurred. But I repeat it over and over again that the word *Mursal* (one who is sent), or *Rasool* (Messenger) or *Nabi* (Prophet) which has been used in those revelations in reference to me, is not meant in its literal and real meaning. The real truth which I solemnly affirm on the basis of evidence is that Our Prophet^sa^ is *Khaatamul Anbiyaa'* and no prophet will appear after him neither any of the old ones nor any new ones:

وَ مَنْ قَالَ بَعْدَ رَسُوْلِنَا وَ سَيِّدِنَا اِنِّیْ نَبِیٌّ اَوْ رَسُوْلٌ عَلٰی وَجْهِ الْحَقِيْقَةِ
وَالْاِفْتِرَاءِ وَ تَرَكَ الْقُرْاٰنَ وَ اَحْكَامَ الشَّرِيْعَةِ الْغَرَّاءِ فَهُوَ كَافِرٌ كَذَّابٌ[11]

So our faith is simply this that a person who has a claim to Prophethood in its real sense, and alienates himself from the source of the grace of the Holy Prophet^sa^ and, after disassociating himself from this holy fountainhead, tries on his own, directly, to become a Prophet of Allah is an infidel and a faithless one. And, most likely, such a person will invent his own, new, *Kalima* (statement of basic creed), innovate in the rituals of worship, and modify or change the injunctions. So he is, without a doubt, a fraternal associate of *Mosailemah Kazzaab* and there is no doubt about his being a *kaafir*. How can one say about such an evil one that he believes in the Holy Quran?"

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[11] And whoever said after Our Prophet and Our Chief, that I am a Prophet or a Messenger, in the real and literal sense—fabricates a lie, and abandons the Holy Quran and the injunctions of the *Shariah,* is indeed a disbeliever (*kaafir*) and a great liar (*kazzaab*).

[Anjaam-e-Aatham, Roohaani Khazaa'in, vol. 11, pp. 27-28, footnote]

"I am a Prophet and a Messenger—though without a new law (*Shariah*)—in the sense that I have received inner munificence from my Prophet, my Leader, and by receiving the appellation of his name, and by his instrumentality received knowledge of the unseen from God. I have never disallowed being addressed as a Prophet of this particular kind; as a matter of fact, it is in this very sense that God has proclaimed me to be a Prophet and Messenger. Therefore, even at this moment I do not deny being Prophet and Messenger in this sense. As to my statement:

من نیستم رسول و نیاوردہ ام کتاب [12]

It only means that I am not law-bearing. And, of course, another point must also be remembered, and must never be forgotten, that despite being proclaimed as Prophet (*Nabi*) and Messenger (*Rasool*), I have been informed by God that all these favours on me are not direct in nature; rather, there is a holy personage in heaven whose spiritual grace has blessed me viz Muhammad, the chosen one. Keeping in view my relationship with the Holy Prophet^{sa}, and being part and parcel of his being, and after being figuratively named Muhmmad and Ahmad, I happen to be a messenger and prophet. I have not only been sent by God but am also the recipient, through God's grace, of the news of the unknown. And in this way the Seal of *Khaatamun Nabiyyeen* remains intact because I received the same name by way of reflection and image with the help of the mirror of love. If someone were to show his displeasure at this divine revelation, and ask why has God named me Prophet and Messenger, then this is his foolishness because my being a Prophet and Messenger does not break the Seal of God."

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[12] *I am not a Messenger and I have not brought a book.*

[Ek Ghalati kaa Izaalah, Roohaani Khazaa'in vol. 18, p. 210-211]

"It may be contended that since the Holy Prophet^{sa} is *Khaatamun Nabiyyeen*, therefore how can another Prophet come after him? The answer to that is simply this that indeed no Prophet—new or old—can come in the manner in which you purport to cause Hadhrat Isa, on whom be peace, to descend in the latter days, and you believe that he will remain a Prophet in that situation—rather, you believe that he will continue to receive Divine revelation under his Prophethood for a period of forty years—far exceeding the tenure of the Holy Prophet^{sa}! No doubt, such belief is a sin, and the verse:

وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ[13]

as well as the Hadith:

لَا نَبِیَّ بَعْدِیْ[14]

constitute perfect evidence that such a belief is unqualified falsehood. But I am strongly opposed to such beliefs and truly and completely believe in this verse which declares:

وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ[15]

And this verse contains a prophecy which our opponents are unaware of, and that is as follows. Allah, the Exalted, says in this verse that, after the Holy Prophet^{sa}, all the doors to prophesies have been closed and it is impossible, now, for any Hindu, Jew,

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[13] ... but he is a Messenger of Allah and the Seal of the Prophets. (33:41)

[14] There is no Prophet after me.

[15] … but he is a Messenger of Allah and the Seal of the Prophets. (33:41)

Christian or, for that matter, any nominal Muslim to prove the application of the term "Prophet" in respect of himself. All the windows of Prophethood have been shut with the exception of one window, namely, of being the Siddique— the absolute follower of the Holy Prophet and *Fana Fir Rasool*— merging and losing one's own self in the love of the Holy Prophet.

So a person who approaches God through this window, is donned, by way of reflection, the same mantle which is the mantle of the prophethood of Hadhrat Muhammad^{sa}. Therefore, his becoming a prophet is not an outrage because he seeks not from his own self: instead, he partakes of the fountain of his Prophet^{sa}—nor does he do so for any self-aggrandizement, but only for demonstrating the majesty of the Holy Prophet. It is for this reason that he is named in the heaven as Muhammad and Ahmad^{sa}. This signifies that the Prophethood of Muhammad ultimately went to Muhammad^{sa}—even though by reflection and in a figurative sense—but went to none else. So, this verse:

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ [16]

means that Muhammad is not the father of any of the men who hanker after this world, but he is the father in relation to those who seek the blessing of the Hereafter, by virtue of being the *Khaatamun Nabiyyeen*; and there is no transmission of munificence from Allah (to any one) except through the Holy Prophet's instrumentality). In other words, my Prophethood and Messengership is in the name of Muhammad and Ahmad^{sa}, and not in respect of my own self. And this name was granted to me on account of my love-laden total loss of personal identity, into the Holy Prophet^{sa}—therefore, without violating the meaning of *Khaatamun Nabiyyeen*. But the descent of (Hadhrat) Isa, on whom be peace, will definitely violate it. Furthermore, do remember that the meaning of the term *Nabi*, according to the lexicon is: One who receives information about the unseen from God, and then passes it on. So wherever this meaning is found congruent, the term *Nabi* will also become applicable. And it is inevitable for a *Nabi* (Prophet) to be, simultaneously, the *Rasool* (Messenger), because if he were not to be the *Rasool* then he cannot be the recipient of information about the pristine parity of the unseen, as pointed out in the following verse:

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[16] Muhammad is not the father of any of your men, but he is a Messenger of Allah and the Seal of the Prophets. (33:41)

لَا يُظْهِرُ عَلٰى غَيْبِهٖ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ[17]

If in terms of this particular signification, one refuses to believe in a Prophet after the Holy Prophet^{sa}, then one will inevitably have to believe that this *ummah* is deprived of the experiences of Divine converse and dialogue. Because a person at whose hands will be manifested the knowledge of the Unseen granted from Allah, the interpretation of the term "Prophet" will perforce become applicable to him in accordance with the verse لَا يُظْهِرُ عَلٰى غَيْبِهٖ In this way, we shall call only that person a '*Rasool'* who is sent from God, the Exalted. The point of difference which is involved here, is that after our Holy Prophet^{sa}, there will be no Prophet upto the Doomsday to whom a Shariah may be revealed, or who may on his own be entitled to Prophethood—without the medium of the Holy Prophet or without being characterised by a love-inspired merging and forming of personal identity in the person of the Holy Prophet culminating in his also being named, in heaven, as Muhammad and Ahmad^{sa}.

وَ مَنِ ادَّعٰى فَقَدْ كَفَرَ[18]

The real secret behind this is that the connotation of *Khaatamun Nabiyyeen* requires that, as long as there still exists a divisive screen of otherness (sic. from the Holy Prophet), if someone is called a *Nabi*—while there still intervenes a divisive screen of duality—then he would amount to being one who tampers with the seal of *Khaatamun Nabiyyeen*. However, if someone is so completely lost in love for the *Khaatamun Nabiyyeen*, on account of perfect harmony and self-abnegation, he may be granted his name—and, like a crystal-clear mirror, reflects the countenance of Muhammad^{sa}, then such a one will figuratively be called *Nabi* who has not tampered with the Seal: because he is Muhammad, albeit by way of reflection. Therefore, despite the claim to Prophethood by this person—who was named Muhammad and Ahmad, by way of reflection—our Chief, Muhammad^{sa}, is really the one who still remains *Khaatamun Nabiyyeen*, because this second manifestation of Muhammad is the reflection of the real Muhammad^{sa}, and is only in name. On the other hand, (Hadhrat) Isa, on whom be peace, cannot come without breaking the Seal. "

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[17] He reveals not His secrets to anyone, except to him whom He chooses from among His Messengers. (72:27-28)

[18] And whoever claims as such, he certainly disbelieved.

> [Ek Ghalati kaa Izaalah, Roohaani Khazaa'in vol. 18, pp. 207-209]

"Remember, that it is our belief that the last book and the last revealed law is the Holy Quran, and after this, until the day of Resurrection, there will be no prophet in the sense of being a law-bearer, or one who could receive revelation directly and independently of following the Holy Prophet^{sa}. Rather, up to the Resurrection Day, this avenue is shut. Subordination to the Holy Prophet^{sa} enables one to be vouchsafed with the blessings of revelation. The door to such blessing will forever remain open till the Resurrection Day. The revelation which is the result of subordination (to the Holy Prophet) will never be terminated, but the law-bearing Prophethood or Prophethood independent of the Holy Prophet^{sa} will be cut off.

وَ لَا سَبِيْلَ اِلَيْهَا اِلٰى يَوْمِ الْقِيَامَةِ وَ مَنْ قَالَ اِنِّىْ لَسْتُ مِنْ اُمَّةِ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ وَ ادَّعٰى اَنَّهٗ نَبِىٌّ صَاحِبُ الشَّرِيْعَةِ اَوْ مِنْ دُوْنِ الشَّرِيْعَةِ
وَ لَيْسَ مِنَ الْاُمَّةِ فَمَثَلُهٗ كَمَثَلِ رَجُلٍ غَمَّرَهُ السَّيْلُ الْمُنْهَمِرُ فَاَلْقَاهُ وَرَائَهٗ

وَلَمْ يُغَادِرْ حَتّٰى مَاتَ

"The detailed import of it is that here Allah promises that the Holy Prophet[sa] is *Khaatamul Anbiyaa'*, He also indicates at the very place that from the spiritual point of view, the Holy Prophet[sa], is a Father, as it were, to the righteous ones, and subordination to him can make perfect personages and grant divine revelation and communion just as Allah, the Almighty says in the Holy Quran:

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ

Muhammad is not the father of any of your men, but he is Allah's Messenger and the Seal of the Prophets. (33:41)

Now, it is clear that in the Arabic language, "*Laakin*" is used for something which is understood. That is, to regain or make amends for what is missing or has passed.

As a result, what was considered inapplicable in the first part of this verse, i.e., what had been negated in the person of the Holy Prophet, that, physically speaking, he was not the father of a male issue. Therefore, by using the term 'laakin', this negation was made good by declaring that the Holy Prophet is *Khaatamul Anbiyaa',* which means that after him, the favours of prophethood by direct means are sealed, and now, only that person can be granted the excellence of prophethood, who will have his conduct authenticated or attested to, by the Seal of servitude and obedience to the Holy Prophet[sa]. Such a one will become as it were, the son of the Holy Prophet and his heir.

In short, in this verse, negation of the prophet being a father has been made on the one hand and on the other, his being a father too has been confirmed, so that the objection which has been mentioned in the verse

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ[19]

may be completely refuted.

The import of this verse is that prophethood, even if non-law bearing, is terminated in that no person can directly or independently attain to the rank of prophethood. But it is not prohibited that prophethood may be gained or benefited from the lamp of the Prophethood of Muhammad^{sa}. That is to say, such a man is the follower of the Holy Prophet, on the one hand, and on the other, after having absorbed the prophetic light of the Holy Prophet Muhammad^{sa}, comes to have the excellences of prophethood within him.

If perfection of such receptive souls of the Community is also denied in this way, then God forbid, the Holy Prophet^{sa} from both perspectives is confirmed as issueless. Neither physically nor spiritually shall he have a son; and the critic who calls the Holy Prophet^{sa} issueless, will be proved right.

Now, when it has been affirmed that after the Holy Prophet^{sa} the door to absolute and independent prophethood which is achieved directly is closed up to the Day of Resurrection; and unless a person establishes the fact of his being an '*Ummati*' i.e. follower of the Holy Prophet and subscribes to being his slave or servant, until then, he cannot make his appearance as a prophet.

> [Review ber Mubahasah Bataalvi wa Chakrhaalvi, Roohaani Khazaa'in, vol. 19, pp. 213-215]

There is no need to follow prophethoods and scriptures which have gone before the Holy Prophet, because the prophethood of Muhammad^{sa} embraces and encompasses them all. All paths are now close except the path of the Holy Prophet Muhammad^{sa}. All truths which help one to reach God are found only in that teaching. Neither shall any new truth come after it, nor was there any truth before which is not found in it. Thus all previous prophethoods end in this prophethood. And indeed this is how it should have been, since there is a culmination and an end for everything that has a beginning. In grace and efficacy, the Prophethood of the Holy Prophet Muhammad^{sa} is not in any way less than or inferior to any other prophethood. In fact, it possesses more usefulness and efficacy than any other prophethood. Obedience to this teaching takes one to God by a very simple and easy path making it possible for man to win a greater and higher prize than was available before. Only its perfect follower cannot be called a *Nabi* (prophet) alone, for that would imply a slight to the perfect Prophethood of the Holy Prophet Muhammad^{sa}. But to be a prophet, he also has to be an *ummati* (follower) and a prophet at the same time. For if a follower of the Holy Prophet^{sa} becomes a *Nabi* while he remains a follower of the Holy Prophet^{sa} all the time, such a prophethood does not in any way detract from the exalted station of the Holy Prophet Muhammad^{sa}. In fact, where a follower of the Holy Prophet Muhammad^{sa} attains, through obedience to him, the rank of prophet, it would bring added lustre to the Master. And when communion with God reaches a state of perfection in point of its quality, and when there is no impurity left in it, nor any defect, and when it clearly comprises matters concerning the Unknwn, only then is it rightly called prophethood. This is the view on which all the Prophets agree. It is inconceivable that a whole lot of people, of whom it had been said in the Holy Quran:

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[19] Surely it is thy enemy who is without issue. (108:4)

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ[20]

and who had been taught to pray:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ[21]

Viz, if all the faithful were to fall short of attaining this exalted rank, and not even one among them was to size up to this station, not only would the Ummah remain imperfect and incomplete, as a community of the blind, but the added disadvantage was that it would have detracted from the spiritual grace and favour of the Holy Prophet^{sa}. Moreover, if no follower of the Holy Prophet Muhammad^{sa} could ever rise to the rank of prophethood while being his follower, then what of the prayer which the Muslims observe five times every day? Also, had it been possible for anyone to attain to this rank directly, without submission to the Holy Prophet^{sa}, then *Khatm-e-Nubuwwat* would have become a meaningless term. So, in order to safeguard against this twofold difficulty, Allah bestowed this rank of perfect and pure and holy Communion with Him on some persons who in their love had completely merged themselves into the Holy Prophet Muhammad^{sa} where no dividing curtain remained between the two. The sense and meaning of being ‘followers' imbued their being to the fullest, even to an extent where their own being remained not their own. Rather, so to say, in the intensity and clearness of their wrapt absorption, the being of the Master, the Holy Prophet Muhammad^{sa}, was fully reflected in them, while on the other hand, perfect communion with God bestowed on the Prophets was extended to them as well." [Al-Wasiyyat, Roohaani Khazaa’in vol. 20, p. 311-312].

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[20] You are the best people raised for the good of mankind. (3:111)

[21] Guide us in the right path – the path of those on whom Thou hast bestowed Thy blessings. (1:6)

Had I not been of the *ummah* of the Holy Prophet^{sa} and had I not so obediently followed him, I would never have been blessed with Divine dialogue and converse, even if my own deeds were equivalent to all the mountains of the earth, because now all prophethoods have stopped, with the sole exception of the Prophethood of the Holy Prophet Muhammad^{sa}.

[Tajalliyaat-e-Ilaahiyyah, Roohaani Khazaa’in vol. 20, p. 411]

Commentary on the Verse of *Khaatamun-Nabiyyeen*

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ[22]

Not being the father of an adult male does not establish that one is not a Prophet. If the Holy Quran had advanced the argument that anyone who is not the father of an adult male, cannot be a Prophet—or if such were the belief held by some nations prior to the revelation of the Holy Quran—then we could have interpreted this verse of the Holy Quran to be stating an *exception* to such a belief, or even a negation of such a belief. But there is no nation which believes that whoever is not the father of an adult male does not qualify to be a Prophet. The Muslims and the Christians both believe in the Prophethood of Hadhrat Yahya (John) and the Jews consider him to be a holy man. But no one infers from this that he had an issue, because he was not even married. So, then what does this verse mean: Muhammad is not the father of any adult male among you *but* he is a Prophet? There must necessarily be some reason behind this statement.

We must also examine the case of a person about whom people used to say, mistakenly, that he was the adopted son of the Holy Prophet^sa^. After declaring that he was not the adopted son, what was the point of mentioning the Prophethood of the Holy Prophet^sa^ in that context? Had Zaid, may Allah be pleased with him, not divorced his wife, and had Muhammad^sa^, the Messenger of Allah, not married her, would the subject of *Khatme Nubuwwat* remain hidden? Are topics of such momentous importance usually described only as a passing reference? Furthermore, as we have noted earlier, prophethood has no relevance to whether or not one is the father of a male issue. We must, therefore, ponder over the Holy Quran with a view to finding out if there is any statement to this effect, in any context, according to which if one is proven to be not the father of any adult male, then the application of the word Prophet to him would become doubtful? This is so because the word *laakin* in the Arabic language, and its synonymous words in every language of the world, are used for removing some kind of doubt. When we peruse the Holy Quran to resolve this puzzle, we find the following verses:

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[22] Muhammad is not the father of any of your men, but he is a Messenger of Allah and the Seal of the Prophets. (33:41)

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ○ فَصَلِّ لِرَبِّكَ وَانْحَرْ ○ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ○

> *Surely We have given thee abundance of good. So pray thy Lord and offer sacrifice. Surely it is thy enemy who is without issue. (108:2-4)*

This verse was revealed in the Meccan period and it contains a refutation of the taunts from the idolaters of Mecca, directed at the Holy Prophet^{sa} after the death of his son. They used to say: He does not have any male issue. His enterprise will come to an end, sooner or later. [Al-Bahrul-Muheet]

After Surah Al-Kauthar was revealed, the Muslims had started thinking that the Holy Prophet would have further children who would survive. But what transpired was that, unlike their anticipation, the Holy Prophet sired no other son after that, who might have survived. But, on the other hand, the male progeny of his enemies survived, concerning whom it had been prophesied that

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

> *Surely it is thy enemy who is without issue. (108:4)*

So, for instance, the sons of Abu Jahl survived, those of Aas survived, those of Waleed also remained alive (although their progeny accepted Islam later on and some of them were counted among the notable Companions of the Holy Prophet^{sa}).

When the incident of Hadhrat Zaid occurred, misgivings stirred up in the hearts of some people that the Holy Prophet had married the divorcee of Zaid—who was his adopted son—and this was a contravention of the teachings of Islam, because marrying one's daughter-in-law is not permissible. Then Allah, the Exalted, said that: Your misconception regarding Zaid being the "son" of Muhammad^{sa}, the Messenger of Allah, is invalid. Hadhrat Muhammad^{sa} is indeed not the father of any adult male. The Arabic phrase *maa kaana* does not simply mean that "he is not a father at the *present* time," but it also means "he *will* also not be a father, even in the future," e.g., the Holy Quran states:

كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

Allah is the Mighty, the Wise. (4:166)

i.e., Allah *was* the Mighty, the Wise; he still *is* so, and *will* continue to be so in future.

The aforementioned declaration was naturally bound to create another doubt. In Mecca, it was proclaimed through Surah *Al-Kauthar* that the enemies of the Holy Prophet Muhammad^{sa} will remain deprived of male progeny whereas the Holy Prophet^{sa} would not be so deprived. But, several years later, it was now announced in Medina that Muhammad^{sa}, the Messenger of Allah, was at that time not the father of an adult male—nor will he ever be, in future—which implies that the prophecy contained in Surah *Al-Kauthar* (God forbid) proved to be false and the Prophethood of the Holy Prophet Muhammad^{sa} was suspect!

It was in *this* context that Allah, the Exalted stated:

لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ

But he is a messenger of Allah, and the Seal of the Prophets. (33:41)

viz. Our present proclamation is likely to create misgivings in the minds of the people that this declaration (God forbid) negates the genuineness of Muhammad^{sa}, the Messenger of Allah; but it would be wrong to draw this conclusion from the aforesaid proclamation. Hadhrat Muhammad^{sa} is the Messenger of Allah despite this proclamation; in fact he is the *Khaatamun-Nabiyyeen*, i.e., the Seal of the Prophets. He is an adornment for the *earlier* prophets and, *in future*, no one can be appointed to the station of Prophethood unless he bears on him the impress of the Seal of Hadhrat Muhammad^{sa}, the Messenger of Allah. Such a person will be the **spiritual son** of the Holy Prophet. And the birth of such spiritual sons in the *ummah* of Hadhrat Muhammad^{sa}, the Messenger of Allah, on the one hand, and acceptance of Islam by the sons of the chieftains of Mecca on the other hand, will conclusively prove the truth of what was proclaimed in Surah Al-Kauthar. The male progeny of Abu Jahl, Aas, and Waleed will disassociate themselves from their respective fathers and will affiliate themselves with Hadhrat Muhammad^{sa}, the Messenger of Allah. Thus, the Holy Prophet's spiritual progeny *will continue* to exist forever, and among them, until Doomsday, there *will continue* to be individuals who will be appointed to that particular status to which no female can ever be appointed *viz*. the status of Prophethood, which is exclusive to men.

So if Surah Al-Kauthar and Surah Al-Ahzaab are read together, then the above interpretation would inescapably be found to be the *only* possible interpretation, without the existence of any other possibility. If one were to interpret *Khaatamun Nabiyyeen* in the following manner: Hadhrat Muhammad^{sa}, the Messenger of Allah, is not the father of any adult male among you, but he is the Messenger of Allah, and no Prophet can ever come after him, in future—then this verse becomes meaningless and loses all relevance to its context. Furthermore, it reinforces the taunt of the Meccan disbelievers which is implicitly referred to in Surah *Al-Kauthar*.

Exegetical Meaning of the Verse of *Khaatamun Nabiyyeen* in the Light of other Verses of the Holy Quran

The Glorious Quran is a perfect and complete Book and one of its miracles is that not only does it mention the Holy Prophet's unique status of being the *Khaatamun Nabiyyeen*, but also throws light on its inner meanings at *several* different places. In this regard, we present the following verses of the Holy Quran as under:

1. Allah, the Exalted, says in Surah *Al-Hajj*:

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ

> *Allah chooses His Messengers from among angels and from among men. Surely, Allah is All-Hearing, All-Seeing. (22:76)*

Immediately prior to this verse, the contemporaries of the Holy Prophet^{sa} are addressed, *viz.* those who existed prior to him are not mentioned in this context. Therefore, the meaning of this verse is: Allah chooses, and *will continue to choose*, Messengers from among angels and from among men. Surely, Allah is All-Hearing, All-Seeing.

This verse makes it quite clear that during the Holy Prophet's time, other human beings will also be raised by God who will come under the title of Messengers.

2. In Surah *Fatiha*, Allah has taught the following prayer to the Muslims:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

O, Allah! Guide us in the right path. (1:6)

The Muslims repeat this prayer several times in each of the five obligatory daily prayers, and as part of several optional prayers at various times. Now, the question is: What is "the path of those who received Divine favours?" The Holy Quran (Surah *Al-Nisa*) itself has clarified it by saying:

وَ لَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا

And We would surely have guided them in the right path. (4:69)

viz. If the Muslims act upon the injuctions of the Holy Prophet[sa], and are gladly obedient in regard to them, then We will guide them along the *Straight Path.*

Shortly thereafter, the manner of guiding them along the Straight Path is explained (Surah *Al-Nisa*) as under:

مَنْ يُّطِعِ اللّٰهَ وَ الرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّٖنَ
والصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصَّالِحِيْنَ وَ حَسُنَ اُولٰٓئِكَ رَفِيْقًا ذٰلِكَ الْفَضْلُ
مِنَ اللّٰهِ وَ كَفٰى بِاللّٰهِ عَلِيْمًا

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these. This grace is from Allah, and sufficient is Allah, the All-Knowing. (4:70-71)

It is quite clearly laid down in this verse that the path of the Divinely favoured group is the path by treading upon which one is included among the Prophets, the Faithful ones, the Martyrs, and the Righteous.

Some people contend that the word مَعَ (*ma'a*), used here, means that such people will be only along *with* the Divinely favoured group but they themselves will *not* be included as part of these Divinely favoured ones. On the contrary, this verse cannot possibly be interpreted in this fashion at all because then it would imply: such persons will be along with the Prophets but will not be included among the Prophets; and they will be along with the Faithful ones but not included among the Faithful ones; and they will be along with the Martyrs but not included among the Martyrs; and they will be with the Righteous but not included among the Righteous.

So, according to this interpretation the followers of the Holy Prophet Muhammad[sa], have not only been deprived of Prophethood alone; they have also been deprived of being the Faithful ones—implying that the Holy Prophet's pronouncement that Hadhrat Abu Bakr was *Siddiq* (the Faithful one), was (God forbid) incorrect! It also means that despite what Allah says in the Holy Quran, that the Companions of the Holy Prophet[sa] occupy the spiritual station of martyrs—شُهَدَآءَ عَلَى النَّاسِ i.e. Guardians over men (2:144)— is also wrong, God forbid.

According to which the Companions of the Holy Prophet[sa] were at the rank of *Shoha'daa* was (God forbid) also wrong! Similarly, no person among the Holy Prophet's followers can attain the rank of Righteous one, and the view that there have been numerous righteous persons among the Holy Prophet's followers is also (God forbid) a gross misconception!

Can any sensible person, who is conversant with the Holy Quran and Ahadith, subscribe to this interpretation? The word (ma'a) does not simply mean "with"; the word (ma'a) also signifies inclusion, i.e., "among." For instance, the believers are taught the following prayer in the Holy Quran:

وَ تَوَفَّنَا مَعَ الْاَبْرَارِ

And in death join us with the righteous. (3:194)

Every Muslim interprets this verse as follows: O, Allah! count me *among* the righteous and then cause me to die. No one interprets it as: O, Allah! when a righteous person is about to die then do cause me to die *along with* him!

Similarly, the Holy Quran states:

إِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ وَ لَنْ تَجِدَ لَهُمْ نَصِيْرًا ○
اِلَّا الَّذِيْنَ تَابُوْا وَ اَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَ اَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ
مَعَ الْمُؤْمِنِيْنَ وَ سَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ○

> *The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt not find that they have any helper, except such of them as repent and amend and hold fast to the teachings of Allah, and be exclusively devoted in their worship of Allah: will be included among the believers and Allah will soon bestow a great reward upon the believers. (4:146-147)*

Note that in this verse, the phrase (*ma'a'l mo'mineen*) is employed but it is obvious that the word (*ma'a*) is used in the sense of the word *min*, i.e., ‘among’.

Similarly, the following verse occurs in Surah *Al-Hirj* of the Holy Quran:

يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ

> *O, Iblis! What is the matter with thee, that thou wouldst not be* among those *who submit? (15:33)*

But in Surah *Al-A'raaf*, the Holy Quran states:

لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ

> *He (Iblis) would not be of those who submit. (7:12)*

It is, therefore, evident that the word *ma'a*, in the Holy Quran's idiom, is used in the sense of *min* (in). The world renowned lexicon of the Holy Quran, Mufradaat-ul-Quran, compiled by Imam

Raghib, states under the word *kataba*:

وَقَوْلُهٗ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ، اَىْ اِجْعَلْنَا فِىْ زُمْرَتِهِمْ اِشَارَةً اِلٰى قَوْلِهٖ
فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ

(*Al-Mufradaat fi Ghareeb-il-Qur’an*, by Imam Raaghib under word “kataba”)

viz. The word *ma'a* in the verse means: cause us to be *in* the group of Shahideen which is a reference the statement in the verse مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ in which the word (*ma'a*) means that those who would be obedient to the Holy Prophet^{sa} will be *included* in the Divinely Favoured group.

Moreover, the commentary of the Holy Quran *Al-Bahr-ul-Muheet*, gives further exegesis of the above excerpt from Imam Raghib in the following words:

قَالَ الرَّاغِبُ مِمَّنْ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ الْفِرَقِ الْاَرْبَعِ فِى الْمَنْزِلَةِ وَالثَّوَابِ
اَلنَّبِىَّ بِالنَّبِىِّ وَالصِّدِّيْقَ بالصِّدِّيْقِ وَالشَّهِيْدَ بِالشَّهِيْدِ وَالصَّالِحَ بِالصَّالِحِ

[*Tafseer Al-Bahr-ul-Muheet*, vol. 3, p. 387, published in Egypt]

viz. According to Imam Raghib the interpretation of this verse is that those who obediently follow the Holy Prophet^{sa}, will be *included*—according to their respective status and rank—in the four categories, i.e., in this *ummah*, the Prophet will be together with the Prophet, the Faithful one with the Faithful one, the Martyr with the Martyr, and the Righteous with the Righteous.

3. Similarly, while referring to the Muslims, Allah, the Exalted, says in the Holy Quran:

يٰبَنِىٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِىْ فَمَنِ اتَّقٰى
وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ

O Children of Adam! If Messngers come to you from among

> *yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve. (7:36)*

This verse clearly states that Messengers shall continue to appear in the *ummah* of the Holy Prophet Muhammad^{sa}.

Similarly, Allah says in the Holy Quran:

وَ اِذَا الرُّسُلُ اُقِّتَتْ

> *And when the Messengers are made to appear at the appointed time. (77:12)*

This signifies that, in the latter days, Allah will cause, in a figurative sense, the re-advent of all prophets. The Shiites argue on this basis that during the time of Imam Mahdi *all* the Prophets shall be made to reappear and they will obey him. For instance, it is stated in *Tafseer Qummi*:

مَا بَعَثَ اللّٰهُ نَبِيًّا مِنْ لَّدُنْ اٰدَمَ اِلَّا وَ يَرْجِعُ اِلَى الدُّنْيَا فَيَنْصُرُ اَمِيْرَالْمُؤْمِنِيْنَ

> [*Tafseer Al-Qummi*, under the verse “Iz Akhadha Allaho Meethaaq-an-Nabiyyeen.]

viz. All the Prophets whom Allah has sent, from Adam onwards, will certainly return to this world and will help the *Ameer-ul-Mo'mineen* (Imam Mahdi).

This implies that, according to the Shiites, after the Holy Prophet^{sa}, *all* the Prophets will reappear, but the Holy Prophet's "Khatme Nubuwwat" will *still* not be undermined!

We have quoted some verses of the Holy Quran, for illustrative purposes, to demonstrate that Follower-Prophets *can* come within the Holy Prophet's *ummah*—in complete subservience and submission to the Holy Prophet Muhammad^{sa}—and they constitute an eternal and decisive proof of the truth that the Holy Prophet *is* a *Living* Prophet, the Holy Quran is a *Living* Book, and Islam is a *Living* Religion.

The Meaning of *Khaatamun Nabiyyeen* According to Arabic Lexicon

The Ahmadiyya Muslim Jama'at believes the Holy Prophet^{sa} to be the *Khaatamun Nabiyyeen* in real and figurative sense of the word *Khaatam*, as supported by the Arabic lexicon. For instance:

The Last Prophet

On the basis of the verses of the Holy Quran and Ahadith, the Holy Prophet Muhammad^{sa} is clearly proved to be the *Khaatamun Nabiyyeen* in the sense that he was the *last* Prophet among all the *law-bearing* Prophets. His law (*Shariah*) is immutable and eternal. It will never be abrogated. This meaning of *Khaatamun Nabiyyeen* is invariably and without exception accepted by all the Muslim sects. The Ahmadiyya Muslim Jama'at also believes in it in this sense. Hadhrat Hafiz Mirza Nasir Ahmad, the 3rd Supreme Head and Imam of Ahmadiyya Muslim Jama'at, stated in the context of the Status of *Khatme Nubuwwat*:

> "Hadhrat Muhammad^{sa}, the Messenger of Allah, is unique in his Status of Muhammadiyyat: no one has that status except him. He is *Khaatamun Nabiyyeen* and in terms of spiritual excellences, he is the Last Prophet. He was the Last Prophet even at the time when Prophet Adam had not been granted physical existence—much less the status of Prophethood. In short, *all* Prophethoods are the derivatives of the Prophethood of Hadhrat Muhammad^{sa}, because Allah, the Exalted, created the entire universe for the sake of his Prophethood and for the station of Muhammadiyyat. Therefore, just as the spiritual elevation of Hadhrat Ibrahim, on whom be peace, is not contrary to Khatme Nubuwwat—despite his reaching the seventh heaven—similarly, the spiritual elevation of Hadhrat Adam, on whom be peace, does not interfere with the station of Khatme Nubuwwat, in spite of his reaching the first heaven. The Holy Prophet^{sa}, is on record having said that his spiritual sons *viz.* the inspired scholars who acquire knowledge of the Holy Quran from and through him and

> keep the *Shariah* contained in the Holy Quran alive and sparkling will continue to appear in every century; they too are like the Prophets who reached the first, second, third, fourth, fifth and sixth heaven, respectively; and that one such person will be born who, after attaining all stages of extreme humility and love divine and the consequent attainment of the highest pinnacle of devotion and ardour, arrive at the seventh heaven, by the side of Hadhrat Ibrahim^{sa}, and would, therefore, find seat *at the feet* of the lord and master: Hadhrat Muhammad, the chosen one^{sa}. Just as Hadhrat Ibrahim's spiritual elevation to the seventh heaven, does *not* run counter to *Khatme Nubuwwat*, similarly the spiritual elevation of this great spiritual son of the Holy Prophet^{sa} to the seventh heaven, does *not* in any way interfere with the Holy Prophet's exalted station of Muhammadiyyat. Furthermore, this scenario, the truth of *Meraj* (ascension) teaches us that nobody's spiritual elevation, within the confines of the seven heavens, causes any intervention in *Khatme Nubuwwat*, because *that* supreme elevated station is far too high. Indeed we have been required to strive for the achievement of spiritual rank in accordance with our respective potentials. We have also been given the glad tiding that within the *ummah* of the Holy Prophet Muhammad^{sa}, a high-ranking son of his will be born who will attain to the height of the seventh heaven. But still, his rank lies *at the feet of* the Holy Prophet^{sa}." *[Al-Fazl, 17 April, 1973]*

The Holy Founder of the Ahmadiyya Muslim Jama‘at states in his book *Izaalah Auhaam*:

> "Our lord and master, the Holy Prophet^{sa}, is stationed at the highest level in the heavens above which there exists no higher attainable spiritual station.
>
> عِنْدَ سِدْرَةِ الْمُنْتَهٰى بِالرَّفِيْقِ الْاَعْلٰى
>
> *Near the farthest lote-tree, in the company of the Most Exalted Companion.*
>
> and the invocations of peace and blessings on him, by the

Ummah, are able to reach him all the time.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ اَكْثَرَ مِمَّا صَلَّيْتَ
عَلٰى اَحَدٍ مِّنْ اَنْبِيَائِكَ وَ بَارِكْ وَ سَلِّمْ

The Chief of Prophets

Prophethood is a spiritual excellence. A Prophet is a personage of high rank. Similarly, among personages of any excellence and high rank, the *Khaatam* is the *only* personage who achieves the *final rank* on the scale of that particular excellence.

Below we produce forty one such examples, in the societal context of the Indo-Pakistan sub-continent and the Arabic-speaking countries, in support of the foregoing statement:

1. Abu Tamaam (188-231 *Hijra*; 804-845 A.D.) a poet, was referred to as *Khaatam-ush Sho'araa.* [*Dafiyaat-ul-A'ayaan*, vol. 1]

2. Abu Al-Tayyib (303-354 *Hijra*; 915-965 A.D.) was called *Khaatam-ush-Sho'araa*. [*Muqaddimah Deewan Al-Mutanabbi*, Misri, p. 10]

3. Abul al-Alaa al-Ma'arri (363-449 *Hijra*; 973-1057 A.D.) was also declared to be *Khaatum-ush-Sho'araa.* [Ref. (2) above, footnote, p.10]

4. Sheikh Ali Hazeen (1113-1180 *Hijra*; 1701-1767 A.D. is considered to be the *Khaatam-ush-Sho'araa of Hindustaan* (*sic*. India). [*Hayat-e-Sa'adi*, p. 117]

5. Habib Shirazi is regarded as *Khaatam-ush-Sho'araa* in Iran. [*Hayaat-e-Sa'adi*, p. 87]

6. Hadhrat Ali is *Khaatam-ul-Auliyaa'*. [*Tafseer Saafi*, Surah *Al-Ahzaab*]

7. Imam Shaafi'ee (150-204 *Hijra*; 767-820 A.D.) was *Khaatam-ul-Auliyaa'*. [*Al-Tohfa-tus-Sunniyya*, p. 45]

8. Sheikh Ibn-ul-Arabi (560-638 *Hijra*; 1164-1240 A.D.) was *Khaatam-ul-Auliyaa'*. [Title Page of *Futuhaat-e-Makkiyyah*]

9. Kaafoor was *Khaatam-ul-Kiraam*. [*Sharh Deewaan Al-Mutanabbi*, p. 304]

10. Imam Muhammad Abduh Misri was *Khaatam-ul-A'immah*. [*Tafseer Al-Fatiha*, p. 148]

11. Al-Sayyed Ahmad Al-Sannusi was *Khaatam-ul-Mujaahideen*. [Akhbaar *Al-Jaami'ah-al-Islamiyyah*, Palestine; 27 Muharram, 1352 Hijra]

12. Ahmad bin Idrees was called *Khaatama-tul-'Ulamaa-al-Muhaqqiqeen*. [*Al-Aqd al-Nafees*]

13. Abul Fazl Al-Aloosi was called *Khaatam-ul-Muhaqqiqeen*. [Title Page of *Tafseer Rooh-ul-Ma'aani*]

14. Sheikh-ul-Azhar Saleem-ul-Basheri was referred to as *Khaatam-ul-Muhaqqiqeen*. [*Al-Heraab*, p. 372]

15. Imam Soyuti (d. 911 Hijra; 1505 A.D.) was noted as *Khaatama-tul-Muhaqqiqeen*. [Title Page of *Tafseer Itqaan*]

16. Hadhrat Shah Wali-Ullah Dehlavi is acknowledged as *Khaatam-ul-Mohadditheen*. [*Ajaala Naafi'a*]

17. Al-Sheikh Shams-ud-Din was *Khaatama-tul-Huffaaz*. [*Al-Tajreed-us-Sareeh*, *Muqaddimah*, p. 4]

18. The greatest *wali* (saint) is known as *Khaatam-ul-Auliyaa'*. [*Tadhkira-tul-Auliyaa'*, p. 422]

19. By continued progress, a wali reaches the status of *Khaatam-ul-Auliyaa'*. [*Futooh-ul-Ghaib*, p. 43]

20. Al-Sheikh Najeeb is acknowledged as *Khaatama-tul-Fuqahaa*. [Akhbaar *Al-Siraat-ul-Mustaqeem*, Yafa, 27 Rajab, 1354 Hijra].

21. Sheikh Rasheed Raza has been acknowledged as *Khaatama-tul-Mufassireen*. [*Al-Jaami'a-tul-Islamiyyah*, 9 Jamaadi-us-Saani,

1354 *Hijra*]

22. Al-Sheikh Abdul Haq (958-1052 *Hijra*, 1551-1642 A.D.) was *Khaatama-tul-Fuqahaa*. [*Tafreen-ul-Akleel*; Title Page]

23. Al-Sheikh Muhammad Najeeb was *Khaatama-tul-Muhaqqiqeen.* [*Al-Islam*, Misri, Sha'abaan, 1354 Hijra]

24. The superior-most (*afzal*) *wali* is of the rank of *Khaatam-ul-Wilaayah.* [*Muqaddimah Ibn Khaldoon*, p. 271]

25. Shah Abdul Aziz (1159-1236 *Hijra*) was *Khaatam-ul-Muhadditheen wa al-Mufassireen.* [*Hadya Al-Shia*, p.4]

26. Every human being is *Khaatam-ul-Makhlooqaat-al-Jismaaniyyah.* [*Tafseer Kabeer*, vol.6, p.22, published in Egypt]

27. Al-Sheikh Muhammad bin Abdullah was *Khaatama-tul-Huffaaz*. [*Al-Rasaa'il-un-Naadirah*, p. 30]

28. Allaamah Sa'ad-ud-Din Taftazaani was *Khaatama-tul-Muhaqqiqeen.* [Sharh Hadith *Al-Arba'een*, p. 1]

29. Ibn Hajar al-Asqalaani is *Khaatama-tul-Huffaaz*. [Title Page of *Tabqaat-ul-Mudliseen*]

30. Maulvi Muhammad Qasim (1148-1297 *Hijra*) has been noted as *Khaatam-ul-Mufassireen.* [Title Page of *Asraar-e-Qurani*]

31. Imam Soyuti was *Khaatama-tul-Muhadditheen.* [*Hadya Al-Shia*, p. 210]

32. A monarch is *Khaatam-ul-Hukkaam*. [*Hujjat-ul-Islam*, p. 35]

33. Hadhrat Isa is *Khaatam-al-Asfiyaa-ul-A'immah.* [*Baqiyya-tul-Mutaqaddimeen*, p. 184]

34. Hadhrat Ali was *Khaatam-al-Ausiyaa*. [*Manaar-ul-Huda*, p. 109]

35. Al-Sheikh-us-Sudooq has been described as *Khaatam-ul-Muhadditheen.* [Book: *Mun laa Yehzur-ul-Faqeeh*].

36. Abul Fazl Shahaab al-Aloosi (773-854 *Hijra*; 1371-1450 A.D.)

is noted as *Khaatam-ul-Odabaa.* [Title Page of *Rooh-ul-Ma'aani*]

37. The author of Rooh-ul-Ma'aani has described Al-Sheikh Ibrahim al-Koraani as *Khaatama-tul-Muta'akkhireen.* [*Tafseer Rooh-ul-Ma'aani*, vol. 5, p. 453]

38. Maulvi Anwar Shah Kashmiri has been described as *Khaatam-ul-Muhadditheen.* [Book: *Ra'ees-ul-Ahraar*, p. 99]

39. Hadhrat Farid-ud-Din Attaar (513-620 Hijra, 1116-1223 A.D.) said about Hadhrat Umar, may Allah be pleased with him:

ختم کردہ عدل و انصافش بحق
تا فراست بردہ از مردم سبق

"He took his justice and equity to the very end, for the sake of God;
Until his wisdom excelled that of all the other human beings."

[*Mantiqatteyr*, p. 29]

40. Maulana Haali wrote about Sheikh Sa'adi:

> "In my view, just as the descriptive power *ends* with Firdausi in such areas as satire and sarcasm as well as war epics in much the same way when it comes to morals, advice and exhortation, youth and romance, comedy and humour, worship and ostentation, the power of description *ends* with the Sheikh." [Risaalah, *Hayaat-e-Sa'adi*, p. 108]

41. Hadhrat Maulvi Muhammad Qasim Nanoutvi (1148-1297 Hijra) wrote:

> "So, therefore, one who exhibits a greater manifestation in him of that particular attribute which is the ultimate attribute (*Khaatam us Sifaat*), viz. there is no other attribute above that one—which can possibly be manifested, i.e., worthy of being transferred to or conferred upon other creatures—*that* particular person will occupy the *ultimate* rank (*Khaatam ul Maraatib*) among those creatures, and the same person will be the Chief of them all and superior to everyone else." [Risaalah, *Intisaar-ul-Islam*, p. 45]

The aforementioned instances of the usage clearly establish that, according to the Arabs and other pertinent researcher-scholars, whenever a subject who is being praised is given the appellation of *Khaatam-ush-Sho'araa*, or *Khaatam-ul-Foqahaa*, or *Khaatam-ul-Mohadditheen*, or *Khaatam-ul-Mufassireen*, then it means ‘the best poet’, ‘the greatest *faqeeh’*, and ‘the most esteemed *mohaddith* or *mufassir’*, respectively.

According to this usage, the interpretation of (*Khaatamun Nabiyyeen*) would be as follows: every excellence of Prophethood and Messengerhip reached its end in the person of Hadhrat Muhammad, the chosen one[sa]; there has never been—nor can there ever be, in future—any Prophet who may be superior to him or even his equal. In other words, he is superior in rank to all the prophets (*Afzal-ul-Anbiyaa’*) and the leader of all the Messengers (*Sayyed-ul-Mursaleen*), and he personifies the combined attributes of all the Prophets. The scholars of Muslim *ummah* have always shown unanimity in subscribing to this interpretation of the expression *Khaatamun Nabiyyeen*, and the Ahmadiyya Muslim Jama‘at also accepts, from *all* possible angles, this particular interpretation of *Khaatamun Nabiyyeen* as well. The Holy Founder of the Ahmadiyya Muslim Jama‘at stated in this regard:

> "My religious belief is that if the Holy Prophet[sa] were to be isolated, and all the Prophets who had ever appeared upto his time were to try to collectively accomplish the same task and bring about the same reformation as was wrought by the Holy Prophet himself[sa], they could *never* accomplish that. They did not have the drive and the force which Our Prophet[sa] was endowed with. If someone were to assert that (God forbid) this statement accounts to blaspheming the Prophets, then I would say that such an uninformed person will fabricate an untruth against me. I consider it a part of my faith to show respect and reverence towards the Prophets. But the excellence and superiority of the Holy Prophet[sa] over *all* the other prophets is the most integral

> part of my faith, and it is interwoven into every fibre of my being. It is not within my power to eradicate it." *[Al-Hakam, 17 January, 1901]*

One Who Put an End to Prophets

If the interpretation of "one who put an end to Prophets" is adopted, then the issue that demands attention is: *how* did the Holy Prophet^{sa} put an *end* to Prophets? The question of putting an end to their ***physical*** life and ***material*** existence did not arise, because all the other Prophets had already died physically—the *only* Prophet, i.e., Hadhrat Isa, on whom be peace, who *was* considered to be alive, *is still* regarded as alive, even *after* the *Khaatamun Nabiyyeen*^{sa}.

As regards "putting an end to Prophets" in the *figurative sense*, it is indeed correct that Hadhrat *Khaatamun Nabiyyeen*^{sa} has put an end to all Prophets in respect of the *excellences* of Prophethood: compared to all the other Prophets, he was higher in the level of perfection, more elevated and more eminent. His true grandeur is that, in him, not only the Prophethood but all possible spiritual excellences also reached the end limits. For instance, the Holy Founder of the Ahmadiyya Muslim Jama‘at wrote in one of his couplets:

ختم شُد برنفسِ پاکش ہر کمال   لا جرَم شُد ختم ہر پیغمبرے

> In his holy personage, every excellence reached its end. No doubt, every Prophet came to an end.

He further amplified in his book, *Taudheeh-e-Maraam*:

> "Our leader and master, and leader of all, and the most superior of the Messengers, Hadhrat *Khaatamun Nabiyyeen*, Muhammad, the chosen one^{sa}, has ... the most elevated status and superior rank which *ended* with his own personage of perfect attributes (*zaate kaamil-us sifaat*) such that it is not for anyone else to even gauge the nature of it, much less attain it." *[Roohaani Khazaa'in vol. 3, p. 62]*

The Seal of the Prophets

In Arabic language, the word *Khaatam* is used for *Seal*. The Ahmadiyya Muslim Jama‘at believes the Holy Prophet^sa^ to be also the Seal of the Prophets.

In this context, the Holy Founder of the Ahmadiyya Muslim Jama‘at wrote in his book *Haqiqatul Wahi*:

> "Allah, the Exalted, made the Holy Prophet^{sa} to be the Possessor of Seal, viz. He gave him the Seal, for the dissemination of (his) perfection, which was certainly not given to any other Prophet. It was for this reason that his name was determined to be *Khaatamun Nabiyyeen*, viz. following him imbues one with the excellences of Prophethood, and his spiritual attention is Prophet-carving. And this particular faculty of holiness was not granted to any other Prophet. This is meaning of the *Hadith*:
>
> عُلَمَآءُ اُمَّتِی کَاَنْبِیَاءِ بَنِیۤ اِسْرَآئِیْلَ
>
> *The (righteous) scholars of my* ummah *are like the Israelite Prophets.*
>
> Although numerous Prophets came to the Children of Israel, but their Prophethood was *not* the outcome of their obedience to Prophet Moses, on whom be peace. Rather such Prophethoods were endowments *directly* granted to the recipients from God. Following Prophet Moses, on whom be peace, did not have anything at all to do with those." [*Haqeeqatul Wahi, footnote, Roohaani Khazaa'in vol. 22, p. 100*]

Furthermore, the Holy Founder of the Ahmadiyya Muslim Jama‘at also made a forceful announcement to the effect that blessings emanating from this Seal of Muhammad^{sa}, can be received *only* by coming under complete subservience to the Holy Prophet^{sa}. In this context, he wrote in his book *Haqiqatul Wahi* (*Roohaani Khazaa'in vol. 22, pp. 118-119*):

> "I always wonder how high was the status of this Arab Prophet, whose name was Muhamamd, thousands of blessings and peace

> be upon him. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his life-time all that he desired. He is the fountain-head of every grace and a person who claims any superiority without acknowledging his grace, is not a man but is the progeny of Satan. He has been bestowed the key to every exaltation...."

Whatever the Holy Founder of the Ahmadiyya Muslim Jama‘at wrote on this particular aspect of the *Khatme Nubuwwat* of the Holy Prophet[sa], has found support and confirmation among the contemporary scholars.

For instance, it is written in the [*sic.* Urdu] translation of the Holy Quran by the renowned scholars of the *Deobandi* school of thought *viz.* Maulana Mahmood-ul-Hasan and Maulana Shabbir Ahmad Usmani:

> "Just as all the degrees of light, in the material world, reach their ultimate end in the sun, similarly the whole range of *ranks* and *excellences* of Prophethood and Messengership reaches its *end* with the soul of the Holy Prophet Muhammad[sa]. In *this* regard, we can say that he was *Khaatamun Nabiyyeen* both in respect of *rank* as well as in respect of *time* scale. And whoever became the recipient of Prophethood did so in consequence of receiving the impress of the Holy Prophet's Seal of Prophethood.."

Similarly, the caretaker of *Daar-ul-Uloom* Deoband, Maulana Qari Muhammad Tayyeb, wrote:

> "The grandeur of the Holy Prophet does *not* just exhibit itself in terms of his Prophethood, but *equally so* with respect to his

> capacity to generate Prophets (*Nubuwwat Bakhshi*) *viz.* whichever individual—imbued with the potential for Prophethood—came within the focus of the Holy Prophet, he crystallized into a Prophet." *[Aaftaab-e-Nubuwwat-e-Kaamil, p. 109. Published by Idaarah Usmaaniyyah, 32 - Anarkali, Lahore, Pakistan]*

Summary

The upshot of the foregoing discussion is that whether one looks at it from the angle of the Holy Quran and *Ahadith*, or the Arabic lexicons, this fact stands out in bold relief that, in the entire contemporary Muslim world, it is the unique privilege and distinction of the Ahmadiyya Muslim Jama'at that *it alone* believes the Holy Prophet[sa] to be the *Khaatamun Nabiyyeen* **in every respect**, and has firm faith in this sacred tenet on the basis of deeply acquired perception.

The Holy Founder of the Ahmadiyya Muslim Jama'at has expressed himself poetically as follows:

> *As for us, we certainly have the faith of Muslims*
>
> *We are, by our very nature, the servants of the Ultimate of all Prophets (Khatm-ul-Mursaleen), peace and blessings of Allah be upon him.*
>
> *We consider associating partners with God, and innovating in religion, to be repulsive,*
>
> *We are (humble) like the dust spread on the trail of Ahmad, the Sovereign[sa]*
>
> *We faithfully accept all the injunctions,*
>
> *Our body and soul are sacrificed in this blessed course*
>
> *We have already given our heart away, leaving this mortal body with us*
>
> *But our only wish is now to even sacrifice this (body)*

[Izaalah Auhaam, Roohaani Khazaa'in vol. 3, p. 514]

Exegesis of the Verse of *Khaatamun Nabiyyeen* in the Ahadith of the Holy Prophet[sa]

1. The Holy Prophet[sa] placed a strongly effective key in the hands of his *ummah*, after receiving the revelation of the Verse of *Khaatamun Nabiyyeen*, which is of great help in understanding its meaning. Recall that the Verse of *Khaatamun Nabiyyeen* was revealed in the year 5 *Hijra* and the Holy Prophet's son, Ibrahim, was born in the year 9 *Hijra* and died the same year. The Holy Prophet's remark on his death was:

لَوْ عَاشَ لَكَانَ صِدِّيْقًا نَّبِيًّا

> Had he lived, he certainly would have become a true Prophet. [*Ibne Maajah, Kitaab-ul-Jana'iz*]

This statement by the Holy Prophet[sa] was made long *after* the Verse of *Khaatamun Nabiyyeen* had been revealed and it provides a very clear exposition of, and commentary on, the expression *Khaatamun Nabiyyeen*. The intent of the Holy Prophet's statement is that the title *Khaatamun Nabiyyeen* is *not* an impediment to anyone becoming a true Prophet, or (my) Faithful-Prophet (*Siddeeq Nabi*), or (my) Follower-Prophet (*Ummati Nabi*). If the Holy Prophet[sa] had understood the meaning of *Khaatamun Nabiyyeen* to be that there cannot appear any kind of Prophet after him, then he would have said on this occasion: Even if my son Ibrahim had remained alive, he still could *not* have become a Prophet, because I am *Khaatamun Nabiyyeen*. But the Holy Prophet[sa], quite the contrary, conveyed the following: Although I am *Khaatamun Nabiyyeen*, *but* had my son remained *alive* he would certainly have become a Prophet. In other words, what stood in the way of Ibrahim's becoming a Prophet was his death—not the existence of the verse of *Khaatamun Nabiyyeen*. An analogy would be that if a promising student died and, on his death, it is remarked, "Had he lived, he certainly would have passed

M.A." This statement can be made only if it is *possible* for a human being to obtain the degree of M.A. But if the M.A. degree has as such been irrevocably rescinded, and it is *no longer possible* for anyone to obtain the M.A. degree, then on the death of a promising student it *cannot* be remarked: Had he lived, he would surely have become a recipient of M.A. degree.

The *Imams* of the Compilation of Ahadith are agreed on the authenticity of this saying of the Holy Prophet^{sa}:

لَوْ عَاشَ لَكَانَ صِدِّيْقًا نَّبِيًّا

> Had he (Ibrahim) lived, he certainly would have become a true Prophet.

Imam Shahaab wrote:

اَمَّا صِحَةُ الْحَدِيْثِ فَلَا شُبْهَةَ فِيْهَا لِاَنَّهٗ رَوَاهُ ابْنُ مَاجَةَ وَ غَيْرُهٗ كَمَا ذَكَرَهُ ابْنُ حَجْرٍ

viz. As for the authenticity of this *Hadith*, there is no doubt in it, because it has been included by Ibn Maajah and others, for instance it is mentioned by Ibn Hajr. [*Al-Shahaab Ali Al-Baidhaavi*, vol.7, p.175]

The renowned *Imam* of the *Ahle Sunnah wal Jama'ah* denomination—who was of the *Hanafi* school of Jurisprudence—**Mulla Ali al-Qari**, God's mercy be on him, determined this *Hadith* to be robust and tripartite in its sources of tradition. He wrote:

لَوْ عَاشَ اِبْرَاهِيْمُ وَ صَارَ نَبِيًّا وَ كَذَا لَوْصَارَ عُمَرُ نَبِيًّا لَكَانَا مِنْ اَتْبَاعِهٖ
عَلَيْهِ السَّلَامُ كَعِيسٰى وَالْخِضْرِ وَ اِلْيَاسَ عَلَيْهِمُ السَّلَامُ فَلَا يُنَاقِضُ قَوْلَهٗ تَعَالٰى
خَاتَمَ النَّبِيّٖنَ اِذِالْمَعْنٰى اَنَّهٗ لَا يَأْتِىْ نَبِىٌّ بَعْدَهٗ يَنْسَخُ مِلَّتَهٗ وَ لَمْ يَكُنْ مِّنْ اُمَّتِهٖ

viz. Had Ibrahim lived and became a Prophet, and similarly if Hadhrat Umar (may Allah be pleased with him) had become a Prophet, they both would certainly have been the obedient followers (or *ummati*) of the Holy Prophet^{sa}, just like Hadhrat Isa, Hadhrat

Khizr, and Hadhrat Ilyas, on all of whom may be peace. This scenario does *not* contradict the Verse of *Khaatamun Nabiyyeen* because this phrase only means that now, after the Holy Prophet^{sa}, there can be no such Prophet who may *abrogate* the Holy Prophet's Law (*Shariah*) and who is *not* one of the Holy Prophet's *ummati* (obedient follower). [*Mauzu'at-e-Kabeer*, p. 69]

2. In a *Hadith* recorded by Muslim, the Promised Messiah, who was to appear, has been given the appellation "*Nabi Ullah*" (Prophet of Allah) *four* times! [*Saheeh Muslim*, vol. 2, Chapter: *Zikr-ud-Dajjaal*]

3. A well-known *Hadith* of the Holy Prophet^{sa} is as follows:

اَبُوْ بَكْرٍ اَفْضَلُ هٰذِهِ الْاُمَّةِ اِلَّا اَنْ يَّكُوْنَ نَبِيٌّ

viz. (Hadhrat) Abu Bakr is the most superior in this *ummah* unless a Prophet is born (in this *ummah*). [*Kunooz-ul-Haqaa'iq*]

4. Hadhrat Ayesha, may Allah be pleased with her, is reported to have said:

قُوْلُوا اِنَّهٗ خَاتَمُ الْاَنْبِيَاءِ وَ لَا تَقُوْلُوْا لَا نَبِيَّ بَعْدَهٗ

viz. (O, people!) you may say that he (i.e., the Holy Prophet) was *Khaatamul Anbiyaa'*, but do not say that there will be no Prophet after him. [*Takmalah Majma-ul-Behaar*, p. 83]

Coupled with this, consider the aforementioned *Hadith* contained in *Ibn-e-Maajah* according to which the Holy Prophet^{sa} said: Had my son Ibrahim lived, he would certainly have become a Prophet.

These Ahadith clearly establish that, within this *ummah*, the door to a *particular* kind of Prophethood is open: the door of becoming the recipient of Prophethood through completely losing one's own identity in (the loving obedience to) the Holy Prophet^{sa}.

No doubt, there are other Ahadith, in contrast to the kind mentioned above, which *apparently* indicate that the door to prophethood is closed. In our view all *Ahadith* can, in principle, be reconciled with each other if the *Ahadith* declaring Prophethood to be closed are taken to refer to a Prophethood which brings a New Law, or Prophethood which is independent in its own right. And the *Ahadith* which admit the possibility of potential Prophethood are taken to refer to the Non-Law-bearing Prophethood, or *Ummati* (or Follower-) Prophethood. In this way *all* the *Ahadith* become completely congruent with each other and, in this respect, all the *Ahadith* become congruent with the meaning of the verses of the Holy Quran. For further details along these lines, please refer to the booklet "*Al-Qaul-ul-Mubeen fi Tafseer-e-Khaatamun Nabiyyeen*".

So, if all the Ahadith are viewed collectively, in total perspective, then it becomes plainly obvious that after the Holy Prophet[sa], the advent of New Law-bearing Prophets, or Prophets in their own right, is closed. However, there does exist the possibility of such a Prophet who would be an *Ummati* Prophet and an obedient follower of the *Shariah* of the Holy Prophet[sa]. It is indeed on the same basis that all the sects of Islam unanimously believe the Promised Messiah, who was to appear, to be the Follower-Prophet in his relation to the Holy Prophet[sa], and affirm that he will be the Holy Prophet's *Ummati* Prophet. And this, precisely is *also* the belief of the Ahmadiyya Muslim Jama‘at.

Earlier Saints and Exegesis of Khatme Nubuwwat

The Ahmadiyya Muslim Jama‘at goes further in this regard and declares that it fully endorses, in principle, *all* such exegeses of the tenet of *Khatme Nubuwwat* which clearly bring out and augment the aforementioned eminence and unique grandeur of the Holy Prophet[sa], as enunciated by the **Muslim saints** during the last thirteen centuries. (Please refer to the booklet *Khaatam-ul-Anbiyaa*).

The Truth About the Alleged Denial of Jehad

1

The opponents of the Holy Founder of the Ahmadiyya Muslim Jama‘at also level this allegation against him that he (God forbid) abrogated the Islamic duty of Jehad. This is a baseless allegation. Jehad is an important duty and its obligatory nature and its importance is quite clear on the basis of the Holy Quran and the Holy Prophet's Ahadith. Jehad is a comprehensive word which packs a vast range of meaning within it. Scholars of Islam and authorities on religious matters have expounded various kinds of Jehad, e.g., Jehad against one's self (Jehad bin Nafs), Jehad through financial sacrifice (Jehad bil Maal), Jehad with the help of one's knowledge (Jehad bil 'Ilm), the Greatest Jehad (Jehad-e-Akbar), the Great Jehad (Jehad-e-Kabeer), and the Smallest Jehad (Jehad-e-Asghar) etc. etc.

As regards the Smallest Jehad, i.e., the Jehad with Sword, the scholars of Islam and authorities on religious matters who lived prior to the time of the Holy Founder of the Ahmadiyya Muslim Jama‘at, declared that the admissibility of this particular kind of Jehad—which is termed as Qitaal in the Holy Quran's nomenclature—is contingent upon, and conditional with, the existence of a set of specific circumstances and particular conditions. Unfortunately, with the passage of time an erroneous interpretation of Jehad has found its way into the Muslim ummah, according to which Jehad consists of spreading the religion of Islam with sword.

Various excerpts from the perceptive writings of the Holy Founder of the Ahmadiyya Muslim Jama‘at, on the subject of the Islamic concept of Jehad, are presented as under:

> "Why did Islam have to resort to fighting and what is the purpose of Jehad? With the very birth of Islam it was confronted with great difficulties and all peoples conceived enmity against it. It has always been the case that on the advent of a Prophet or a Messenger his opponents, perceiving that his followers are a company of earnest, righteous and courageous people who are likely to march forward quickly, begin to entertain rancour and jealousy against them; more particularly is the case with the divines and leaders of other religions.... They begin to devise projects to harm the new faith. Very often they feel in their hearts that by persecuting a righteous one of God they have become subject to God's wrath and their wrongful conduct also betrays that their hearts feel guilty, yet the fierce fire of jealousy drives them into the pits of enmity. These were the causes which not only prevented the leaders of the polytheists and the Jews and the Christians from accepting the truth, but incited them to bitter enmity and they began to consider means of wiping out Islam from the face of the earth. As in the beginning the number of Muslims was small, their opponents, out of the natural arrogance which inspires the minds of people who consider themselves superior to the followers of the new faith in respect of wealth, numbers, esteem and rank, treated the Muslims with bitter hostility as they did not desire that Islam, the heavenly plant, should take root upon the earth. They put forth their utmost effort to destroy the righteous and left out no means of causing them to be hurt. They were afraid lest the new religion should become established and its progress might ruin their own religion and culture. Out of this fear, which terrified their hearts, they had to recourse to every type of coercion and cruelty in order to destroy Islam. They killed Muslims savagely and during a long period which extended over thirteen years, they persisted with this persecution. The swords of these wild beasts cut to pieces most

cruelly the faithful servants of God who were the pride of mankind; and orphans and weak and humble women were slaughtered in the streets of Mecca. Even then the Divine command was clear that evil should not be opposed and the righteous ones carried out the command in every case. The streets turned red with their blood but they raised no cry. They were slaughtered like sacrificial lambs but they uttered no complaint. The Holy Messenger of God, upon whom be the endless peace of heaven and earth, was repeatedly made the target of stones that drew his blood; yet that mountain of truth and steadfastness bore all these torments with a cheerful and loving heart. This attitude of humility and steadfastness encouraged their enemies to intensify their persecution and they made this holy community their quarry. Then God who does not permit that cruelty and mercilessness should exceed all bounds turned with compassion towards His persecuted servants and His wrath was kindled against the wicked, and He informed His servants through the Holy Quran that He was a witness to everything that had been inflicted upon them and that He now gave them permission to oppose their opponents and that He was Mighty and would not leave the wrongdoers unpunished. This was the commandment which was designated Jehad. It was set forth in the following words:

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ
اِلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

Permission to fight is granted to those against whom war is made, because they have been wronged and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly (22:40-41).

[British Government and Jehad, Roohaani Khazaa'in vol. 17, pp. 3-6]

"Islam permits taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims while they are subjects of a non-Muslim sovereign who deals with them with justice and equity should take up arms against him as rebels. According to the Holy Quran this is the way of the wicked and not of the righteous. But the Torah has not made this distinction clear at any place. This shows that the Holy Quran in all its commandments, whether of majesty or of beauty, adheres to the straight line of equity, justice, mercy and beneficence and is unique in this respect also among all the scriptures." *[Anjaam-e-Aatham, Roohaani Khazaa'in vol. 11, p. 37]*

"In my contemporary life, there is absolutely no reason for or need of physical warfare. Rather, in the latter days, the episodes of spiritual warfare were destined to be displayed, and a spiritual combat was to be in order. Since at the present time a great paraphernalia and weapons have been invented to propagate the latent heresies and creed of the infidels, therefore it is only befitting that they must be combatted by using weapons of the same kind. Because peace reigns at the present time and we enjoy all kinds of comfort and peace: every person has full freedom to propagate his own religion, proselytise, and practise its injunctions. Then how could Islam, which is the true exponent of peace—in fact, the true propagator of peace, amity and tranquillity is only Islam—how could it have sanctioned the former mode of conduct at the present time of peace and liberty? So, in the present age, it is indeed the latter mode of behaviour, viz. spiritual striving (mujahida) which is called for." [*Malfoozaat, vol. 1, New Edition, p. 37*]

"In the early days of Islam, the defensive wars and physical fighting was also needed for the additional reason that the preacher of Islam was not responded to with arguments and proofs. Instead, he was met with sword, so he perforce had to retaliate with sword. But, these days, we are not confronted with sword; rather objections are raised against Islam by the use of pen and through arguments. It is for this reason that God has so willed that in this day and age, the task of saif (sword) must be accomplished with pen, and the opponents must be repelled by written polemics. Therefore, now it does not behove anyone to try to retaliate against pen with the sword: "If you do not observe the priorities of rank, you act in disbelief." [*Malfoozaat, New Edition, vol. 1, p. 37*]

"Know this for sure, that the need of the hour is indeed the pen, and not the sword. Our opponents have raised misgivings against Islam, and have tried to assail the true religion of Allah, the Exalted, by the use of various sciences and artifacts. This has persuaded me to don the armour of pen and enter the arena of science and advancement of knowledge, and provide miraculous evidence of the spiritual bravery and intrinsic power of Islam. How could a person like me have been a suitable contestant in this field?. But it is the pure grace of Allah, the Exalted, and His unbounded beneficence, that He would like to see the grandeur of His religion to become manifest at hands of a humble mortal like myself. Once I had the opportunity to count the enemy’s objections and attacks against Islam and, in my view and estimation, those numbered three thousand; and I think the count must have increased much beyond this number by now. Let no one labour under the misapprehension that Islam is founded on such a flimsy premise that three thousand objections can be levelled against it. No, that is definitely not so. These objections are objections only in the sight of the feeble-minded and the uninformed. But I tell you truly and honestly, that while I enumerated these objections I also found, upon deep reflection, that embedded under these objections are indeed priceless verities which were not visible to the objectors on account of their lack of spiritual vision. And such is the wisdom of God, the Exalted, that the points at which the visionless objectors have stumbled, a treasure of verities and profound truths lies hidden right underneath those points." [*Malfoozaat, vol. 1, New Edition p. 38*]

"It is worthy of remembrance that the Holy Quran does not allow fighting just for nothing. Rather, it directs one to fight against only those who prevent the servants of God from affirming their faith in Him, and preclude them from practising the injunctions of God and to worship Him. And He directs one to fight against those who fight against the Muslims without just cause, and who drive out the faithful from their homes and their homelands, and who coercively induct the creatures of God into their own religion, and intend to annihilate the religion of Islam, and prevent other people from joining Islam. These are the people who incur the wrath of God, and it is incumbent upon the faithful believers to fight against them, unless they desist from their misdeeds." [*Noor-ul-Haq, part 2, Roohaani Khazaa'in vol. 8, p. 62*]

"In this age, Jehad has taken on a spiritual complexion. The Jehad of this age is simply to try peacefully contribute to the propagation of Islam, rebut the objections of the opponents and disseminate the excellences of Islam in the world. This is what Jehad consists of, until God may cause a different set of circumstances to prevail in the world." [*Newspaper Al-Badr, Qadian, 14 August, 1902, p. 239, Column 3*]

"God, the Exalted, has sent me to lay bare these hidden treasures before the world, and to clean up the mud of filthy objections which has been heaped on these sparkling jewels. The righteous indignation of God is strongly aroused at this time to cleanse and glorify the dignity and honour of the Holy Quran from the blemishes of objections put on it by every vile enemy.

So, in a situation such as this when the opponents want to, and actually do, attack us with the pen, how foolish would it be if we were to get down to bludgeoning them with the mood. Let me tell you explicitly that if, under these circumstances, anyone were to misuse the name of Islam to retaliate with militancy, then such a person will only bring disgrace to the fair name of Islam. Because Islam never intended to allow that swords be drawn for no reason and without just cause. The objectives of modern warfare, after its professional development, have changed from being religious to being materialistic. How unjust it would be to draw sword against the objector instead of replying to his objections. The methods of combat have changed along with the change in the spirit of the time. So, first of all, you need to use your head and your heart and purify your souls. Seek help and victory from God, the Exalted: beseeching Him with truth and righteousness, for this is the immutable law and an established principle of God. And if the Muslims have hopes of courting victory by mere vainglorious boasting, then it would be impossible. Allah, the Exalted, does not value empty boasts, He values genuine and righteously inspired fear of God (taqwa), as He says:

اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّ الَّذِیْنَ ھُمْ مُّحْسِنُوْنَ[23]

[Malfoozaat, vol. 1, New Edition, pp. 38-39]

"The Holy Quran clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and good example. Do not be misled by the notion that in the beginning the Muslims were commanded to take up the sword because the sword was not taken up for the spread of the faith, but in self-defence against the enemies of Islam and for the purpose of establishing peace and security. It was never meant for coercion in matters of faith."

[Sitarah Qaisariyyah, Roohaani Khazaa'in vol. 15, pp. 120-121]

"I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Quran:

لَآ اِکْرَاہَ فِی الدِّیْنِ

meaning, there shall be no compulsion in the religion of Islam.

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[23] Surely Allah is with those who restrain themselves and those who are benevolent. (16:129) [Translator]

(2.257)

Then who prescribed the use of force for the spread of the faith and when was it done and with what?"

[Paigham-e-Sulh, Roohaani Khazaa'in vol. 23, p. 468]

"The Promised Messiah has come to this world to dispel the concept of drawing sword in the name of religion, and to firmly establish with his proofs and arguments that Islam is a religion which certainly does not need the help of sword for its propagation. Instead, it is the excellences inherent in its teachings, its verities and profound truths, its proofs and arguments, the fresh instances of God's support and Divine signs, and its intrinsic magnetism are the factors which have always caused its advancement and propagation. So let it be known to all those who raise the objection that Islam was spread with the help of sword, that they are completely false in levelling this allegation. The efficacy of Islam's teachings is not dependent upon any coercion. If anyone doubts it, let him spend some time in my company and see for himself how Islam furnishes proof of its life through arguments and signs. Now God, the Exalted, wishes and He has intended to remove all the objections from the glorious body of Islam, which have been levelled against it by evil persons. The objectors who allege that Islam was spread by dint of sword will now be put to great shame." [*Malfoozaat, vol. 3, p. 176*]

"There is no compulsion in Islam. There are only three types of wars in Islam:

1. Those undertaken in self defence.

2. Those undertaken for retribution—blood for blood.

3. Those undertaken for the establishment of freedom of conscience, that is to say for breaking up the strength of those who inflicted death upon such as accepted Islam.

As Islam does not permit the use of force or coercion for the purpose of its propagation, it is altogether vain and absurd to wait for a bloody Mahdi or a bloody Messiah; for it is not possible that anyone should appear who should convert people to Islam by the sword contrary to the clear teaching of the Quran. "

[Masih Hindustaan Mein, Roohaani Khazaa'in vol. 15. p. 12]

"It is worthy of reflection that if a person does not accept the true faith because he is not yet aware of its truth, holy teaching and inherent good qualities, then should he be immediately put to the sword? Indeed such a person deserves to be treated mercifully and should be informed gently and courteously of the truth and excellences and spiritual beneficence of the faith, and not that his denial should be repelled by the sword or the gun. Therefore, the commonly held doctrine of Jehad put forward by certain Muslim sects—and their teaching that the time is approaching when a fighting Mahdi will appear whose name will be Imam Muhammad, and that Jesus will descend from heaven to join him and help him and that the two together will slaughter all the people who refuse to accept Islam—is most un-ethical. Is this not a doctrine which stultifies all the pure faculties of man and generates emotions like those of wild beasts? People who hold such doctrines have to behave hypocritically towards everyone else."

[Masih Hindustaan Mein, Roohaani Khazaa'in vol. 15, p. 8]

"Our Holy Prophet[sa] suffered great persecution at the hands of the nonbelievers at Mecca and thereafter. The thirteen years which he spent at Mecca were years of great affliction and suffering of many kinds—to think of them brings tears to one's eyes. But he did not raise the sword against his enemies, nor did he reply to their abuses.... It is, therefore, wrong and unjust to suppose that the Holy Prophet[sa], or his companions ever fought for spreading the Faith, or that they ever coerced anyone to join the fold of Islam."

[Masih Hindustaan Mein, Roohaani Khazaa'in vol. 15, p. 10]

2

After presenting the pertinent excerpts from the writings of the Holy Founder of the Ahmadiyya Muslim Jama‘at, we would now like to produce a few excerpts about Jehad, from the writings of some of the saintly personages of Islam who lived prior to his time. Followed by these would be a few excerpts about Jehad from the renowned scholars who lived in the era after him. All these strongly corroborate the viewpoint of the Holy Founder of the Ahmadiyya Muslim Jama‘at, and this reality is clearly brought to the fore that according to the writings of the earlier scholars of those sects—whose present breed of scholars today are levelling the allegation of denying the belief in Jehad on the Holy Founder of the Ahmadiyya Muslim Jama‘at—the position of the Founder of the Ahmadiyya Muslim Jama‘at is in strict accord with the Law (i.e., Shariah) of the Holy Prophet Muhammad^{sa}, and from which even a minor deviation cannot be alleged.

1. The Verdict of Hadhrat Sayyed Ahmad Barelvi (may Allah be pleased with him)

The British Government—although a disbeliever in Islam—does not treat the Muslims with any cruelty or high-handedness, nor does it prevent them from attending to their religious obligations or observing the obligatory acts of worship. I preach and propagate (the Faith) in their kingdom but they never impede or oppose it. Rather, if someone commits any excess against us, they are ready to punish him. Our real task is the propagation of Tauheed—the Unity of God—and the renaissance of the Sunnah—precepts—of the Chief of all the Messengers—which we perform without let or hindrance in this country. So why should we wage a Jehad against the British Government and, contrary to the principles of our Faith, needlessly shed blood on either side." [*Swaaneh Ahmadi, by Maulvi Muhammad Ja'afar Thanesari, p. 71*]

2. The Edict (*Fatwa*) of Hadhrat Maulana Shah Isma'eel Shaheed (may Allah be pleased with him)

> "Maulana Isma'eel Shaheed waged Jehad against the Sikhs on account of their intervention in the religion of Islam. He composed that particular sermon to motivate others for Jehad. He neither declared Jehad against the British Government, nor does this sermon contain any explicit, or inplicit, reference to waging Jehad against this Government. As a matter of fact, he did not consider it legitimate to wage Jehad against this Government." [Isha'at-us-Sunnah, vol. 9, no. 1, pp. 11-12]

3. The Edict (*Fatwa*) of Maulvi Nazeer Ahmad Dehlvi

> "Since the condition precedent to Jehad is extinct in this land, therefore embarking upon Jehad, here, would be suicidal and sinful." [*Fataawa* Nazeeriyyah, vo. 4, p. 472]

4. The Edict (*Fatwa*) of Khaleefa-tul-Muslimeen

Murtaza Ahmad Khan Maikesh writes in his "*Taareekh-e-Aqwaam-e-Aalam*" (History of the Nations of the World):

> "The Khaleefa wrote down a *fatwa*, and handed it over to the British authorities. It stated that the Muslims of India should not fight against the British because the latter has proved itself to be an ally of the Islamic Caliphate (Khilafat-e-Islamiyya) and its helper." [Taareekh-e-Aqwaam-e-Aalam by Murtaza Ahmad Khan Maikesh, p. 639; Published by: Majlis-e-Taraqqi-e-Adeb, No. 2, Narsingh Das Garden, Club Road, Lahore, Pakistan]

5. The "*Fatwa* of the Scholars of Islam" (*Fatwa* Ulama-e-Islam), Dukhani Publishing House, Lahore

The title of this publication bears the following verse of the Holy Quran:

اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوْا الرَّسُوْلَ وَ أُولِى الْاَمْرِ مِنْكُمْ[24]

In this edict the British Government is declared to be *Ulil Amr* ("those in authority") and obedience to the British Government is consequently declared to be obligatory.

This *fatwa* has the signatures of the following ulema:

- Mufti Maulvi Muhammad Abdullah Tonki, President Majlis Mustashaar-ul-Ulema, Lahore.
- Maulvi Ghulam Muhammad Bagvi, Imam of Shaahi Masjid, and Rukn-e-A'azam, member-in-chief Anjuman-e-Mustashaar-ul-Ulema, Lahore.
- Saayyid Maulvi Nazeer Hussain Muhaddith, Dehlvi.
- Abul Safaa Maulvi Qazi Meer Ahmad Shah Rizwani Peshawari.
- Maulvi Muhammad Ludhianvi.
- Maulvi Abu Muhammad Abdullah al-Ansaari, Naazim, Department of Deeniyaat, Madrasa-tul-Uloom, Aligarh.
- Maulvi Abdul Hyee Ameenabadi Lakhnavi, Organizer, Darul Uloom Nadva-tul-Ulema, Lucknow.
- Mufti Muhammad Abdul Rahim Peshavari.
- Maulvi Ghulam Muhammad Hoshiyarpuri, Rukn-e-A'azam, Nadva-tul-Ulema, Lucknow.
- Mullah Haafiz Izzat Ullah, resident of Zekhi, District Peshawar.
- Abul Haamid Maulvi Abdul Hameed Lakhnavi.
- Qaadhi Zafr-ud-Din, resident of Gujranwala.
- Abu Sa'eed Maulvi Muhammad Hussain Batalwi.
- Mullah Haafiz Haamid Shah, Khateeb of Jaam'e Masjid Mahabat Khan, Peshawar.
- Maulvi Abu Muhammad Ghulam Rasool Amritsari.
- Maulvi Abdul Rahman ibn Maulvi Ghulam Ali Qusoori

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[24] Obey Allah and obey the Messenger and those in authority among you. (4:60)

(deceased).

- Maulvi Abdul Aziz Ludhianvi.
- Maulvi Ghulam Ahmad, Mudarris Awwal, Madrassah No'amaaniyyah, Lahore.
- Maulvi Sayyed Ahmad, Imam of Jaam'e Masjid Delhi.
- Qaadhi Rafiullah, resident of Budni, District Peshawar.
- Maulvi Abdul Jabbaar Ghaznavi Amritsari.
- Sayyed Muhammad Abdus Salaam Dehlevi, grandson of Hadhrat Shams-ul-Ulema Sayyed Muhammad Nazeer Hussain, Al-Muhaddith, Dehlvi.
- Maulvi Muhammad Ibrahim Dehlvi, son of Maulvi Muhammad Hussain Faqir.
- Sayyed Muhammad Abul Hasan Dehlvi grandson of Hadhrat Shams-ul-Ulema Sayyed Muhammad Nazeer Hussain, Al-Muhaddith, Dehlvi.
- Maulvi Maddaah-e-Basheer wa Nazeer, ibn Maulvi Muhammad Hussain alias Faqeer.
- Maulvi Khalil Ahmad, Mudarris Awwal, Madrassah Saharanpur.
- Maulvi Rasheed Ahmad Gangohi.
- Mahmood Hasan, Mudarris Awwal, Madrassah Deoband.

This *fatwa* which was issued by the above-named ulema in response to a query by the Anjuman Islamia, Punjab, states unequivocally that:

(1) "According to the religion of Islam, extrajudicial killing of any human being is not legitimate, it is unlawful (haraam), and counted among the most heinous sins; regardless of whether that human being is Muslim or non-Muslim, Christian or Jew, Hindu or Paarsi, etc. etc."

(2) "A definitive accord between the British Government and all of its subjects does exist in regard to mutual protection and peace, whether explicitly formalised or only implicitly so."

(3) "It is a matter of certainty that whoever would kill anyone who is from the ethnic group of the Government or part of its subjects, he would be deprived of the fragrance of Paradise, in the light of the Hadith:

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ

viz. Whoever kills a person who is protected by an accord will be deprived of the fragrance of Paradise.

6. The *Fatwa* of Ahle Hadith Leader, Maulvi Muhammad Hussain Batalvi

(a) "For Muslims of India, opposition to or rebellion against the British Government is unlawful (haraam)." [*Risaala Isha'at-us-Sunnah, vol. 6, no. 10, p. 287*]

(b) "Those Muslims who participated in the Mutiny of 1857 A.D., they acted very sinfully and, under the injunctions of the Holy Quran and Ahadith, they were promoters of disorder, and were rebellious and of evil character." [*Risaala Isha'at-us-Sunnah, vol. 9, no. 10*]

(c) "Fighting against this government, or in any way aiding and abetting those who are fighting it (even if they are our Muslim brothers) is clearly mutinous and unlawful (haraam)." [*Risaala Isha'at-us-Sunnah, vol. 9, no. 10, pp. 38-48*]

7. The *Fatwa* of Maulvi Ahmad Reza Khan Barelvi

"This humble one has proved with conclusive arguments in "I'alaam-ul-I'alaam be-Anna Hindustaan Daar-us-Salaam" that India is "Dar-us-Salaam" (peaceful territory) and it is certainly not correct to call it "Dar-ul-Harb" (territory under war). [*Nusrat-ul-Abraar, p.29; Published by Sahafi Publishers, Aitcheson Ganj, 17 Rabi-ul-Awwal, 1306H, 1888 A.D.*]

8. A Statement by Sir Sayyed Ahmad Khan

Sir Sayyed Ahmad Khan, the founder of Darul Uloom Aligarh, wrote in his book Asbaab-e-Baghawat-e-Hind (The Causes of Indian Mutiny):

> "While the Muslims were under the peaceful protection of our Government, they had no right to wage Jehad within the lawful jurisdiction of the Government. Some twenty to thirty years ago a renowned Maulvi Muhammad Isma'eel preached the message of Jehad in India and motivated people to embark on Jehad. At that time he declared clearly that the residents of India who live under the peaceful protection of the British Government, had no right to conduct Jehad within India." [*Asbaab-e-Baghawat-e-Hind, p.4; Published by Urdu Academy, Sind, Mission Road, Karachi, Pakistan*]

9. The *Fatwa* of the Muftis of Mecca

(1) Jamal-ud-Din bin Abdullah Sheikh Umar Hanafi, Mufti of Holy Meca.

(2) Hussain bin Ibrahim Maaliki, Mufti of Holy Mecca,

(3) Ahmad bin Zahni Shaafi'ee, Mufti of Holy Mecca,

issued the *fatwa*, declaring India to be Daar-us-Salaam" (territory in peace)." [Sayyed Ata'ullah Shah Bukhari, p.31, a book by Shorish Kashmiri]

10.Maulvi Zafar Ali Khan, Editor of Zameendaar, Lahore

> "If a wicked Muslim has the audacity to rebel against the Government even in the presence of religious freedom and peace, then I declare it aloud that he is not a Muslim." [Newspaper, Zameendaar, Lahore, 11 November, 1911 A.D., quoted in "Zafar Ali Khan Ki Giriftaari" (*The Arrest of Zafar Ali Khan) by Khan Kabuli*]

3

The allegation against the Holy Founder of the Ahmadiyya Muslim Jama‘at that he did not believe in Jehad is clearly negated by his teachings, his life of great striving and endeavour (mujahida), and his pronouncements. His entire life was spent in defense of Islam, preaching, and the "great Jehad," viz. the Jehad through the Holy Quran. During his lifetime, he was engaged in a greater Jihad in support of Islam and against the dangerous onslaughts of the Hindu religion and Christianity. In his capacity as Kaasir-us-Saleeb (the Demolisher of the Cross) he knocked down the misleading propaganda of the Christians and smashed up the false edifice of the doctrine of Trinity with his proofs and arguments. Some excerpts from his writings in this context are presented below, which clearly demonstrate his potent and overwhelming passion with which he conducted a momentous Jehad against Christianity, in support of Islam. He wrote:

> "God named me Maseeh-e-Qaa'im (the firmly entrenched Messiah) for the purpose of breaking the Cross—so that the Messiah, in his second coming, should break the Cross which had once broken the earlier Messiah and had injured him. But (sic. this was to be accomplished) with the Heavenly Signs, and not with human hands. Since God's Prophets cannot remain vanquished therefore, in the Twentieth Century of the Christian calender, God intended again to vanquish the Cross at the hands of the Messiah." [*Haqiqat-ul-Wahi, Roohaani Khazaa’in vol. 22, p. 521*]

> "A God fearing person can understand that in the beginning of this fourteenth century when thousands of attacks were mounted against Islam, a Mujaddid (revivalist of the faith) was needed so that he could demonstrate the truth of Islam. But, of course, this Mujaddid was named as ‘Messiah son of Mary' because he has come to demolish the Cross. And God intends that just as He had

previously delivered the Messiah from the Jewish Cross, so also He will now deliver him, at the present time, from the Christian Cross. Since the Christians have gone to the extreme of fabricating for the purpose of making a man into God, therefore God's Dignity and Honour intended to appoint another man under the name of Messiah, and thereby eliminate these fabrications. This is God's doing, although it may appear surprising in the eyes of human beings." [*Anjaam-e-Aatham, Roohaani Khazaa'in vol. 11, p. 321*]

"In this age the bigoted among Christian priests, who deliberately concealed the truth, used to allege that no miracle was shown by our Holy Prophet^{sa}. God has now given them a very humiliating rejoinder by manifesting clear signs in support of this humble servant of His.

"There was a time when preachers of the Gospels used to go around the markets, the streets, and neighbourhoods, insolently ranting and completely fabricating lies against our lord and master, *Khaatam-ul-Anbiyaa'*, the Superior-most of all the Prophets and the purified ones, the Chief of the Sinless and the Righteous, the Loved One of the Single God—Muhammad, the chosen one^{sa}. They would utter a shameless lie against him, alleging that no prophecy or miracle was manifested through him. And, by contrast, we are now living in such times that—in addition to the thousands of miracles associated with our lord and master, the Intercessor of the sinners (peace and blessings of Allah be upon him, which are narrated in the Holy Quran and the Ahadith with such frequency which characterises their high quality of enduring continuity and consequent authenticity—God, the Exalted, has shown hundreds of such fresh signs that no opponent or disbeliever has the courage to oppose them. I have been saying very politely and humbly to every Christian, and to other opponents as well, that the truth of the matter is that every such religion as originates from God becomes firmly grounded in its truth, it is inevitable for it that such persons may continue to be born into it who, acting as vicegerents of their religious leader, spiritual guide, or Prophet, must demonstrably prove that their particular Prophet is still alive in terms of his spiritual beneficence, and is not dead in that sense. Because it is imperative that if one follows a Prophet and regards him as one's intercessor and deliverer, then such a Prophet must remain alive forever, in respect of his continued spiritual beneficence. And he may rest on the firmament of respect, elevation, and majesty—with his shining countenance, and with such certainty—and the fact of his sitting on the right hand of God, the Eternal, the Living and the Self-Subsisting and All-Sustaining, the Omnipotent, must be corroborated by the flow of such brilliant Divine lights that by loving him fully and obeying him perfectly one must inevitably be blessed by the Holy Spirit and the heavenly blessings. And he may partake of the Divine lights of his beloved Prophet and thereby dispel the spiritual darkness of his time. And he may infuse the actively inclined persons with such firm, perfect, shining and sparkling certitude in the existence of God, which burns up all sinful desires and all passions of base life. This is the only proof of the fact that a certain Prophet is still alive and is in heaven. So, how can we ever adequately thank our God, the Glorious, Master of Majesty, that He Himself granted us the ability to love and obey His beloved Prophet Muhammad, the chosen one^sa^. And then He gave us a bounteous measure of the true, righteously inspired fear of God (taqwa) and true Heavenly Signs—which are the spiritual benefits of the aforementioned love and obedience—and proved to us that Our Exalted Prophet has not died; rather he is in the ever-so-high heaven, seated on the throne of exaltation and majesty, on the right side of the Omnipotent Sovereign.

اَللّٰهُمَّ صَلِّ عَلَيْهِ وَ بَارِكْ وَ سَلِّمْ۔ اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ
عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا[25]

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[25] (viz. O, our Lord! Send down blessings on the Holy Prophet and prosperity and salutations. Allah sends down blessings on the Prophet, and

[Tiryaaqul Quloob, Roohaani Khazaa'in, vol. 15, pp. 137-139]

"The raison d'etre of the Promised Messiah, as stated in the Holy Prophet's Ahadith, is that he will counter the duplicity of the Christian people and will demonstrably demolish their Cross-based doctrine. Therefore, God, the Exalted, caused this task to be accomplished at my hands in such a manner as to render the basic premise of Christian doctrine extinct. On the basis of profound spiritual perception granted to me perfectly by God, I proved how the accursed death which (God forbid) is ascribed to the Messiah on which the whole edifice of the Cross-based salvation rests cannot be ascribed to Hadhrat Isa, on whom be peace; and the implications of a curse cannot be made applicable to a truthful personage. Consequently, the class of priests has become speechless in the face of this novel approach which in fact smashes their doctrine to bits; and those who have become aware of this formulation of truth, have come to realize that this superb form of investigation has broken up the religion of the cross. Letters from some priests have given me to understand how apprehensive they are of this decisive formulation of truth, and they have come to realize that it will certainly demolish the foundation of the religion of the cross, and that its demolition will be horrible." [*Kitaab-ul-Bariyyah, Roohaani Khazaa'in vol. 13, p. 262, footnote*]

"I am constantly engrossed in thinking that we must reach a crucial decision with the Christians. My heart bleeds over the mischief of worshiping the dead and I am experiencing much vexation on its account. Can there be a greater cause of heartache than that a humble human-being has been labelled God, and a handful-of-dust is being taken for the Lord of all the worlds. This grief would have consumed me long ago, had my Lord, my God of transcendent Power and Authority not reassured me that the Unity of God will ultimately triumph; the non-gods will perish

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His angels invoke blessings on him. O, ye who believe, do also invoke blessings on him and with the salutation of peace.)

and false deities will be cut off from their deified status. The continued deification of Mary shall perish, and her son will now most assuredly die. God says: If I so desire, I can cause Mary and her son Isa, and all inhabitants of the earth to die. So now He has willed to give the taste of death to the false deified existence of the twain. So the twain shall now perish and none can save them; and so also will all those who have perverse proclivities and are used to readily accepting false deities die. There shall be a new earth and a new heaven. The days are drawing near when the sun of truth shall rise in the West and Europe will come to know the true God. And thereafter the door of repentance shall be closed, because the entrants will have entered with a great rush, leaving behind only those on whom their nature has closed the doors, who love darkness, not light. Well nigh, all faiths shall perish, except Islam, and all the weapons shall be broken, except the Heavenly-weapon of Islam which shall neither break nor become blunt before it smashes the creed of Dajjaal into smithereens. The time is near at hand when the true Unity of God, which even the dwellers of wilderness—those who are neglectful of all faiths, do perceive innately—will spread across the countries .... At that time, neither any notion of fabricated Atonement will survive, nor shall any false deity live ... and a single stroke of God shall nullify all the machinations of disbelief; but not by the use of any sword or gun, but by illuminating the actively inclined souls, and by sending down a light on the pure of heart. Then shall all these pronouncements of mine come within your grasp." [*Tableegh-e-Risaalat, vol. VI, p.8*]

"Harken, O ye Muslims! Listen carefully! All the complex fabrications of lies which have been resorted to by the Christian people, to stem the purifying influence of Islam; and all the chicanery that was put to work, and tireless hard work as well as the copious flow of money expended for this cause—even the excessively shameful methods, which are better left unsaid in the present article, were exploited to this end—these constitute such acts of sorcery on the part of the Christian nations and the supporters of the tenet of Trinity, that unless God Almighty strikes, in response to this sorcery, with that Powerful Hand of His which contains the Power of Miracle, and miraculously smashes up this talisman, until then it is quite inconceivable that the simple-hearted will be rid of this Christian wizardry. Therefore, God Almighty showed this miracle to the true Muslims of this era that, for the purpose of casting off this spell, He sent this humble servant of His to counter the opponents, having endowed me with His revelation, His converse and His special blessings, and by making me perfectly conversant with the subtleties of knowledge in His path. And He graced me with the accompaniment of numerous Heavenly gifts, exalted marvels, spiritually profound fine points, so as to crush this waxen idol which the Christian sorcery has shaped. So, therefore, O ye Muslims! The Advent of this humble one constitutes a miracle from God Almighty, for the purpose of dispelling the darkness of sorcery. Was it not logical that this miracle should have been sent to this world to counter the sorcery? Is it so strange and improbable in your eyes that, in opposition to the excessive degree of trickery which is approaching sorcery, God Almighty blazed such brilliance of truth as is so miraculous in its effect?" [*Fateh Islam, Roohaani Khazaa'in vol. 3, pp. 5-6*]

"Since I have been sent to rectify the perversities due to the doctrine of Trinity, therefore this tragic spectacle that there are more than four-hundred million people in the world who are taking Hadhrat Isa, on whom be peace, to be God, has been causing me so much heartache that I cannot conceive of a greater degree of grief in my entire life. In fact, if grief could possibly kill me then this grief would indeed have killed me as to why these people have abandoned the Single God, the One without any partner, and are worshipping a humble mortal. And why do these people not affirm their faith in that Prophet who has brought the true guidance and the straight-path, to this world? I have always been concerned that the variety of trauma caused by the aforesaid grief may prove fatal for me.... My condition due to this suffering is such that while the other people are desirous of Paradise, my personal Paradise would consist of witnessing mankind being rescued from this *shirk* (sic. associating partners with God) and seeing the manifestation of God's Majesty before me. My soul is ever in supplication: O, God! If I am indeed from Thee and the shadow of Thy Blessing accompanies me, then show me the day when this calumny will be lifted from the Messiah, on whom be peace, that he (God forbid) had claimed to be God. These have been my prayerful supplications, five times a day, for a considerable length of time that God may grant these people the vision so that they may affirm their belief in His Oneness, and recognise His Messenger[sa], and forswear their belief in Trinity." [*Tableegh-e-Risaalat, vol. 8, pp. 71-72*]

Behold the Christians, and on their blemishes cast your glance;

Do look at the dirt and smudge they revealed

From every height they hasten forth, for their excess and transgressions;

And with their idols are they engaged in polluting the planet earth

To God, the Gracious, we complain for the mischief of their times;

And from their satan we do take refuge with the Glorious Lord

Grab them, O, Lord! as Thou doth grab a disorderly one;

The length of their epoch, indeed, has corrupted the world

O, Lord of Ahmad and Muhammad[sa];

Save Thy servants from the venom and the poison of their smoke

To Thy Prophet they called names and him they rejected

Thy Prophet, the most superb of Thy creation; their animus, *see!*

Grind them down, O, Lord of mine, as Thou groundeth a rebel

In their courtyard descend O, Lord! to undermine their mansions

Do fragment them to pieces, O, my Lord! and their assemblage break;

Draw them O, my Lord! towards their state of softening and mellowness.

[Noor-ul-Haq, Part One, Roohaani Khazaa'in vol. 8, pp. 123-126]

4

The Holy Founder of the Ahmadiyya Muslim Jama‘at conducted such a momentous Jehad by pen, against Christianity and in support of the religion of truth brought by his lord and master, Muhammad, the chosen one[sa], the like of which is not seen anywhere else.

He was such a General as was ever destined to be victorious; for whose fate, on every front, ascendency was pre-ordained, causing his friends and foes alike to exclaim their warm accolades.

Some candid admissions of others concerning this momentous Jehad by him are presented below:

Hadhrat Khwaja Ghulam Fareed, Sajjadah Nasheen of Chachrhan Sharif

> "Hadhrat Mirza Sahib spends all his time in worshipping God, the Exalted and the Majestic: either he is engaged in the daily-prayer, or recitation of the Holy Quran, or keeps himself occupied in other religious tasks. And he has set about to defend Islam with such high resolve that he has invited even the Empress of the British Empire to accept Islam. Similarly, he has sent the message of Islam to the monarchs of Russia, France and other kingdoms. All his efforts and endeavours are geared towards ensuring that people must abandon the doctrine of Trinity and the Cross—which is unequivocal disbelief—and accept the Oneness of God. But look at the predicament of contemporary religious divines that they have completely overlooked the actions of all the other false religions and have rallied against such a righteous man who hails from Ahle Sunnah wa al-Jama'ah, adheres to the straight path and guides others to it. And they issue edicts of heresy (*fatwa*-e-kufr) against him! Look at his Arabic works which surpass human contrivance: all his works are permeated with profound perceptions, truths, and

spiritual guidance. He is certainly not a disbeliever in the essentials of the practice of Ahle Sunnah wa al-Jama'ah and of the Faith." [*Isharaat-e-Fareedi, vol. 3, pp. 69-70. Translated from Persian*]

Newspaper Wakeel, Amritsar

"That man—a colossal man—whose pen was magic and diction enchanting, the man who was a paragon of the marvels of mind—whose glance would cast a spell, and whose voice the clarion call of resurrection; one whose fingers were connected with the live wires of revolution, and whose fists were the two charged batteries of electricity, the man who, for thirty years, was like the earthquake and storm to the world of religion; who sounded like the trumpet of doom and continued to awaken those who were deep in the slumber of mortal existence—he departed this world all by himself.... The death of Mirza Ghulam Ahmad Sahib Qadiani is not something from which one may not draw any lesson and just consign it to the ever-receding time, and be content. Such personages who bring about revolutions in the religious or intellectual world, do not always visit this world. They are the pride of human history; their rare appearance on the world scene is very rare, and they depart only after having wrought revolutions in the world.

“In view of his hallmark, that he continued to perform his duty as the General who was destined to be victorious against the opponents of Islam, compels us to register our feelings with full candour, so that the grand movement which, for long, has kept our enemies lying low and trampled over, may continue even in future.

“The literature produced by Mirza Sahib during his confrontation with the Christians and the Aryas bears the seal of popular acclaim—and he needs no introduction in this speciality. We have to heartily acknowledge the value and greatness of that body of literature, now that it has accomplished its task. This is so because we can never efface from the template of our hearts, the time when Islam was surrounded by the incursions of its enemies, and the Muslims whose duty it was to safeguard it—they being in the nature of instruments which constituted the objective world of resources, created by God, the Genuine Protector—they lay sobbing helplessly, after being punished for their own blunders, and they were not doing anything—nor could they do anything—for Islam. On the one hand, the range of onslaughts indicated that the entire Christian World wanted to snuff out the candle which guides one to God, viz. Islam, perceiving it to be an outpost of resistance, getting in the way of their own destination. And the powerful forces of mind and wealth were vying with each other to provide the backing of this assailant. But, on the other hand, the feebleness of defence was such that there did not exist even arrows to fight against the cannons. Neither did the capability to launch an offensive exist, nor was there any potential for self-defence.... Then the Muslim resistence began, of which Mirza Sahib’s contribution forms part. It not only blew to pieces the initial influence secured by Christianity—which was due to the tutelage of the British Government and was, in fact, its mainstay—causing hundreds of thousands of Muslims to escape its much more dangerous and likely-to-succeed attack, but even the magic of Christianity itself started to blow up in smoke.... In short, this service by Mirza Sahib will keep future generations weighed down under debt for having led from the front those engaged in Jehad by the Pen and for having performed the duty of defending Islam and leaving such a vast body of literature that as long as blood courses in the veins of the Muslims, and the defence of Islam remains the hallmark of their national character, this literature will endure." [*Quoted in Al-Badr, 18 June, 1908, pp. 2-3, cf. Daily Millat, Lahore, 7 January, 1911, pp. 13-15*]

Saadiq-ul-Akhbar, Rewarhi

"Through his forceful declamation and splendid writings, Mirza Sahib has delivered a coup de grace to the lecherous objections

> raised by the opponents of Islam, and has silenced them forever. He has demonstrated that the truth is, after all, the truth. And there is no doubt that Mirza Sahib left no stone unturned in the service of Islam by himself being the paragon in the defence of Islam. Justice demands that we must mourn the sudden and untimely death of such a stalwart Defender of Islam and a helper of the Muslims, who was a scintillation of erudition—an irreplaceable scholar." [*Quoted in Al-Badr, 20 August, 1908, p.6, col. 1-2*]

Curzon Gazette, Delhi

The editor of Curzon Gazette, Mirza Hairet Dehlvi wrote:

> "The sterling services rendered by the deceased in favour of Islam, against the Aryas and the Christians, are indeed worthy of effusive praise. He completely transformed the style of religious debate, and laid the foundation of modern literature in India. As a Muslim, and also as a researcher, I acknowledge that even the greatest among the great Aryas, or the greatest among the great padres did not have the courage to open his mouth in opposition to the deceased.... Although the deceased hailed from the Punjab, yet his pen possessed such power that there is no writer in contemporary Punjab or northern India who could write with such forcefulness.... His forceful literature is unique in its majesty, there is no doubt that by reading some of his writings one is thrilled in raptures of ecstacy...." [*Quoted in Silsila-e-Ahmadiyya, p. 189*]

Chaudhary Afzal Haq, Mufakker-e-Ahraar

> "Before the inception of Arya Samaaj, Islam was a lifeless body which had lost all sensation of the need to proselytise ... among the various sects of the Muslims, no organization devoted to preaching could be created. But, of course, there was one man with a heart who rose up in anguish at the neglectful behaviour of the Muslim. He created a small group of adherents around him and leaped forward for the propagation and dissemination of

> Islam.... He created such a consuming passion for proselytising outreach in his community which should serve as an example for not only all the Muslim sects but also for all the preaching communities of the world." [Fitna-e-Irtidaad aur Political Qalabaziyan, sic. "The Menace of Apostasy and the Political Somersaults," second edition, p. 24]

Maulana Sayyed Habib, editor "Siyasat"

> "At the time the Aryas and the Christian priests were launching unrelenting attacks against Islam, whatever few religious scholars existed they were sporadically engaged in defending the integrity of the Islamic Shariah, but none achieved any mentionable measure of success. Then Mirza Ghulam Ahmad Sahib entered the arena, and he resolutely positioned himself as the shield of Islam against the Christian padres and Arya preachers. I have already exposed the nature of Mirza Sahib's claim to Prophethood etc., but, as some [sic. poet] has said:
>
> *My faults were all spoken by thee,*
>
> *Do thou express my skill as well*
>
> So I would mince no words in saying that Mirza Sahib performed this duty with great capability and dexterity, and defanged the opponents of Islam. Some of his writings about Islam are matchless." [*Tahreek-e-Qadian, pp. 208-209*]

At the conclusion of this section we must note that the life of this great and noble Champion of Islam was fully devoted to performing Jehad for the Faith brought by Hadhrat Muhammad^{sa}. His world-renowned religious combats against Christianity had created upheavals in the world of Christianity. Yes, indeed, he was the same Victorious General whose followers are constantly engaged in this sublime Jehad upto this day and are remarkably defeating the Christians on new fronts, day in and day out. These maniacally-devoted servants of Islam are locked in combat with Christianity in every part of the globe: Europe, the United States, the African continent—in every arena of activity, the Church is reeling under their attacks, and the world of Christianity seems to be quivering. The movement of their lips breaks the Cross, the sound of whose advancing footsteps spells command for Christianity. Alas! Alas!! some cruel tongues taunt this Victorious General, saying (God forbid) that he was an agent of Christian governments!

We entrust this matter to our All-Knowing, All-Aware, God of Honour and Dignity, albeit we add only this much:

O triumphant one! benedictions be to you. Your rank is inaccessibly above the vile taunts and imputations of your malicious detractors. O ye who was the Moon of the Fourteenth Century—inspired by the Divine light of Hadhrat Muhammad^{sa}—the spit of your detractors cannot reach the celestial heights of your exalted abode.

Review of Miscellaneous Allegations

In order to stress the demand to declare the Ahmadis as a non-Muslim minority—and to make this demand appear rational and legitimate—an assortment of other allegations have also been levelled. Two among these are particularly noteworthy:

(1) Ahmadis neither pray behind other Muslims, nor do they offer the latter's funeral prayer or enter into the relationship of marriage with them, and

(2) Ahmadis have been guilty of interpolation in the Holy Quran, both textually and exegetically.

About the first allegation, we respectfully submit that the Ahmadiyya Muslim Jama‘at is the aggrieved party in this matter; it has been the target of religious edicts (*fatwa*) by Muslim divines, since its inception. For instance, as early as 1892 A.D., Maulvi Nazeer Hussain Dehlvi issued this *fatwa* against the Holy Founder of the Ahmadiyya Muslim Jama‘at:

> "... do not take the initiative in saying [sic. customary] salutation to him ... nor must you observe daily prayer behind him...." [*Isha’at us-Sunnah vol. 13, No. 6, p. 85*]

Maulvi Muhammad Hussain Batalvi issued the following *fatwa*:

> "To remain a follower of [sic. Mirza Ghulam Ahmad] Qadiani and, at the same time, lead Muslims in prayer are mutual contradictions in terms and cannot co-exist." [Shara‘ee Faisalah, p. 31]

Maulvi Rasheed Ahmad Gangohi issued the following *fatwa*:

> "To allow him or any of his followers, to be your prayer-leader is unlawful (haraam)." [Shara‘ee Faisalah, p. 31]

Maulvi Sana Ullah Amritsary issued this *fatwa*:

> "... behind him, performance of prayer is not legitimate...." [*Fatwa* Shariat-e-Gharr'aa, p. 9]

Maulvi Abd-us-Sam'ee Bedayuni issued this *fatwa*:

> "Observance of daily-prayer behind any Mirza'i [sic. pejorative term for Ahmadi] is definitely illegitimate. Praying behind Mirza'is is no different from praying behind the Hindus, the Jews or the Christians. The members of Ahle Sunnah wa al-Jama'ah denomination and other persons of Islamic faith must never let Mirza'is to enter our mosques for either offering daily prayers or for any other religious observances." [Saa'iqa-e-Rabbani ber Fitna-e-Qadiani, published in 1892 A.D, p. 9]

Maulvi Abdur Rahman Behari issued the following *fatwa*:

> "The daily-prayer which is offered behind him, or his followers, is simply null and void, and worthy of being rejected ... their prayer-leadership is the same as the prayer-leadership by a Jew...." [*Fatwa* Shariat-e-Gharr'aa, p. 4]

Mufti Muhammad Abdullah Tonki issued this *fatwa*:

> "... it is certainly not permissible to offer daily-prayer behind him or his followers...." [Shara'ee Faisalah, p. 25]

Maulvi Abdul Jabbaar Umar Puri issued the following *fatwa*:

> "Mirza Qadiani is outside the pale of Islam ... certainly not wrothy of leading the daily-prayers...." [Shara'ee Faisalah, p. 20]

Maulvi Aziz-ur-Rahman, Mufti of Deoband issued the following *fatwa*:

> "Whichever person espouses Qadiani doctrine, it is unlawful (sic. haraam) to make him your prayer-leader." [Shara'ee Faisalah, p.31]

Mushtaq Ahmad Dehlvi issued this *fatwa*:

> "A person who has a good opinion of Mirza, and those who share his creed, he himself is severed from the body of Islam, and it is illegitimate to make him your prayer-leader...." [Shara'ee

> Faisalah, p. 24]

Maulvi Ahmad Reza Khan Barelvi issued the following *fatwa*:

> "... the [sic. punitive] sanction concerning [sic. the offense of] praying behind him is identical with the sanction regarding the apostates...." [Hisaam-ul-Hermann, p. 95]

Maulvi Muhammad Kifayat Ullah Shahjahaan Puri issued the following *fatwa*:

> ".... There is no doubt in their being kaafir, their Bai'at is haraam, and their leading the prayer is certainly not legitimate." [*Fatwa* Shariat-e-Gharr'aa, p. 6]

***Fataawa* about Observing Funeral Prayer**

Maulvi Nazeer Hussain Dehlvi issued this *fatwa*:

> "... avoid such duplicitous liar [dajjaal, kazzaab] ... nor must you offer his funeral prayer...." [Isha'at-us-Sunnah, vo. 13, no. 6]

Maulvi Abdus Samad Ghaznevi issued this *fatwa*:

> "... his funeral prayer is not to be offered...." [Isha'at-us-Sunnah, vol. 13, no. 6, p. 101]

Qazi Obaidullah bin Sibghatullah Madrasi issued this *fatwa*:

> ".... whoever obeyed him, he too has become kaafir and apostate (murtad) ... and if such a murtad dies unrepentant, then you must not offer his funeral prayer." [*Fatwa* der Takfeer-e-Munkir-e-Urooj-e-Jismi wa Nozool-e-Hadhrat-e-Isa Alaihis Salaam]

Mufti Muhammad Abdullah Tonki of Lahore issued the following *fatwa*:

> "Whoever has deliberately offered the funeral prayer of any Mirza'i, he must publicly repent and it would be befitting for him to renew his marital vows." [*Fatwa* Shariat-e-Gharr'aa, p. 12]

Going much further than the aforementioned strictures, the *fataawa* were given that Ahmadis should not even be allowed to be buried in the graveyard of Muslims. According to Maulvi

Abdus Samad Ghaznevi, an Ahmadi must not be buried in a Muslim graveyard so that:

> "... those resting in their graves may not be tormented by him...." [Isha'at-us-Sunnah, vol. 13, no. 6, p. 10]

Qazi Obaidullah Madrasi issued this *fatwa* that the Ahmadism:

> "... must not be buried in the graveyards of the Muslims—instead, without giving him funeral ablutions and a shroud, dump him in a pit, like a dog...." [*Fatwa*, 1893 A.D., quoted from *Fatwa* der Takfeer-e-Munkir-e-Urooji-e-Jismi wa Nozool-e-Isa Alaihis Salaam]

Similarly, they also issued *fataawa* that it is not legitimate for any Muslim to give his daughters in marriage to Ahmadis. So, it was recorded in Shara'ee Faisalah that —

> "If it is factually determined about a person that he is a follower of Qadiani, then staying in marital relationship with him is illegitimate." [Shara'ee Faisalah, p. 31]

Another *fatwa* which went even further was as under:

> ".... Those who believe in this, they are kaafir and their marriages have, consequently, become annulled: whoever so desires might just take their women in marriage...." [*Fatwa* Maulvi Abdullah and Maulvi Abdul Aziz, Ludhiana, quoted in Isha'at-us-Sunnah, vol. 13, p. 5]

In other words, forcibly marrying the wives of Ahmadis was quite in keeping with Islam, according to these scholars. In the same vein, another *fatwa* was issued:

> "... whoever follows him, he too is a kaafir and murtad (apostate), and according to the Shariah the marriage of a murtad becomes annulled and his wife is unlawful (haraam) for him; so whoever has sexual intercourse within forbidden degree he commits fornication. And the children born out of this union would be bastards." [*Fatwa* der Takfeer-e-Munkir-e-Urooj-e-Jismi wa Nozool-e-Hadhrat-e-Isa Alaihis Salaam; published in

1311 Hijra]

The Muslim divines opposed to Ahmadiyyat did not simply issue the *fataawa* but were always keen to ensure their strict enforcement, as evidenced by the following inflammatory excerpt from the book Mukhadi'at-e-Musailmah Qadiani (p. 2, published in 1901 A.D.) written by Maulvi Abdul Ahad Khan Puri—a disciple of Pir Mehr Ali Shah Golarhvi:

> "The Mirza'i faction was extremely insulted and humiliated. They were thrown out of Friday observance and congregation. Whichever mosque they used to gather in and offer congregational prayers, they were ignominiously expelled from the same mosque; wherever they were preforming their Friday prayers, they were barred from there under compulsion ... there were numerous other kinds of humiliations which they had to bear. Their economic and social interaction with the Muslims came to an end. Their formally married women were snatched from them on account of their Mirzai-ism. Their dead bodies lay without funeral-ablutions, in a shroudless state, and dumped into pits, without getting a funeral prayer."

The honourable Members of the Assembly can well imagine that after being victims of persecution and hardships for a number of years if the members of the Ahmadiyya Muslim Jama'at had to take any steps, under duress, to avert further tribulation and disorder, then it may be an indicator of their miserable and painful predicament, but it cannot be used as an argument in support of their being allegedly "non-Muslim." There are further aspects of this issue, the details of which comprise an already published pamphlet which is reproduced verbatim as under:

Why Do Ahmadi Muslims Not Pray Behind Non-Ahmadis?

The most popular pastime of the Muslim divines in Pakistan these days is to somehow have the Ahmadiyya Muslim Jama‘at declared to be a non-Muslim minority. To this end, a plethora of such literature is being published which is short on arguments and very long on inflammatory and baseless allegations and unmitigated invective.

It entirely consists of a reiteration of the allegations which were publicised in 1952-1953 among the simple-hearted common citizens, to gravely provoke them. Dr. Ghulam Jilani Burq had the following to say, in his book Harf-e-Mahrimana, about this kind of literature:

> "Whatever literature the scholars of Islam have produced on the subject of Ahmadiyyat, upto now, consists of hardly any arguments but a plenty of abusive language. Who would want to read this literature which is full of foul expletives, and who would want to hear such filthy invective." [Harf-e-Mahrimaana, p. 12]

In 1953, when this filthy invective and foul expletives inflamed the sentiments of common people, then suddenly Maulana Maudoodi tried to take advantage of this situation, and in order to employ this flammable stock for his own selfish ends, he threw a burning match-stick at it which he entitled, Qadiani Mas’ala [sic. The Qadiani Issue]. The purpose behind the publication of this booklet was the same as that of the aforementioned literature, but an attempt was made to make it appear as if this booklet contained relatively less instances of "filthy invective," and "foul expletives," and more arguments. It may have been accepted as true by the simple-hearted common people who do not have the ability to appraise the arguments—just as they are hoodwinked into buying coloured water, mistaking it for a health-giving elixir, at the hands of publicly-hustling apothecaries—so, perhaps, they may have received this booklet too as a well-reasoned presentation, but the judgement of some well-known non-Ahmadi scholars concerning the worth of these "arguments" is reflected in the following quotation from Mr. Ghulam Ahmad Pervez, editor of Tuloo'-e-Islam:

> ".... The greatest importance is given to Maudoodi Sahib's booklet Qadiani Mas'ala. In my view, the arguments advanced in this booklet are so flimsy that, upon analytical scrutiny, they tend to be arguments in favour of Ahmadis." [Mizaaj Shenaas-e-Rasool, p. 443]

Today we will select one important and fundamental objection from among those which have been raised in the aforesaid booklet, and which is again being constantly reiterated these days, viz. Why do Ahmadis not observe daily prayer behind non-Ahmadis? What is implied thereby is that since they do not do so, therefore it "proves" that they constitute a different ummah, and are worthy of being declared a non-Muslim minority.

We are presenting a concise reply to this allegation which, in fact, encompasses the rejoinder to most of the allegations contained in Qadiani Mas'ala. In fact, if a fair-minded reader does not let go of the Islamic principles of justice, he would inescapably concede that if the "arguments" of Qadiani Mus'ala, or sundry literature of this sort, are to be given credence then, not to speak of "Qadianis," every other sect will have to be declared a non-Muslim minority as a pressing obligation, to serve the purpose of justice. Anyhow, this was only an incidental observation. The real question before us, at this time, is: Why do Ahmadis not pray behind non-Ahmadis?

So, let it be known that, out of dozens of important reasons for not praying behind others, one reason is provided by a number of *fataawa* issued by the eminently regarded, renowned, high-ranking non-Ahmadi religious scholars, in which the Muslims have been passionately forbidden from praying behind one another.

1. You be the judge: should we pray behind the Deobandis about whom the *fatwa* (not of Ahmadis but) of the top-ranking non-Ahmadi religious scholars holds the following:

> "Wahhabis - Deobandis are decisively murtad (apostate) and kaafir (disbeliever) on account of profaning and blaspheming, in their writings, all the saints and Prophets, including even the Chief of the Earlier ones and the Latter ones[sa], and particularly for doing the same to God, the Exalted and Glorious. Their apostacy has degenerated to such a great, great, great degree of utmost kufr (disbelief) that if someone were to even slightly doubt the apostacy and disbelief of these apostates and disbelievers, then he himself qualifies as an apostate and a disbeliever—and a person who has a doubt about the consequent disbelief of the said doubter, such a one, too, will become an apostate and a disbeliever. The Muslims will be well-advised to completely avoid them and abstain from associating with them altogether. There is obviously no question of praying behind them, you must not even let them pray behind you, nor must you allow them to enter your mosques. Do not eat any meat from an animal slaughtered by them; do not participate socially in their festivities or mourning occasions; do not allow them to visit you; do not visit them to enquire about their health if they fall sick; do not participate in committing their dead bodies to the burial ground, in the event of their death; do not give them any space in the graveyards of Muslims. In other words, you must completely avoid and shun them....
>
> "So the Wahhabis - Deobandis are great, great murtad and kaafir of the utmost degree, such that if one does not call them kaafir such a one shall himself turn into a kaafir—his wife will no longer remain in valid marriage with him and the children born of this union, if any, shall be deemed illegitimate and disqualified from being the beneficiaries of inheritance in accordance with the Shariah...." [sic. It is as sickening as it can be!]

There are numerous ulema who are named as signatories to this published edict, e.g., Sayyed Jama‘at Ali Shah; Hamid Reza Khan Qadri, Noori Rizvi Barelvi; Muhammad Karam Din Bheen; Muhammad Jameel Ahmad Badayuni; Umar al-Naeemi Mufti-e-Shar'a; and Abu Muhammad Deedaar Ali Mufti Akbarabad, etc. etc.

> "The issuers of these *fataawa* are not just the ulema of India. In fact when the writings of the Wahhabis - Deobandis, were translated and sent abroad, the ulema of Afghanistan, Khewa, Bukhaara, Iran, Egypt, Rome, Syria, Mecca Mu'azzamah, Medina Munawwarah, etc., the entire Arabian lands, and Koofa and Baghdad Shareef, in other words the ulema of the Ahle Sunnah denomination from all over the world, have unanimously given the same aforementioned *fatwa*."
>
> [From: Muhammad Ibrahim Bhagal Puri; published under the auspices of Sheikh Shaukat Hussain, manager, Hasan Burqi Press, Ishtiaq Manzil, No. 63 Hewett Road, Lucknow. The year of publication is not mentioned on this *fatwa* which originated before the creation of Pakistan in 1947]

Fataawa issued by Maulvi Abdul Karim Naji Daghistani, from Haram Shareef, Mecca:

هُمُ الْكَفَرَةُ الْفَجَرَةُ قَتْلُهُمْ وَاجِبٌ عَلٰى مَنْ لَهٗ حَدٌّ وَ نَسْلٌ وَافِرٌ۔
بَلْ هُوَ اَفْضَلُ مِنْ قَتْلِ اَلْفِ كَافِرٍ فَهُمُ الْمَلْعُوْنُوْنَ فِىْ سِلْكِ الْخُبْثَاءِ
مُنْخَرِطُوْنَ فَلَعْنَةُ اللّٰهِ عَلَيْهِمْ وَ عَلٰى اَعْوَانِهِمْ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ
عَلٰى مَنْ خَذَلَهُمْ فِىْ اَطْوَارِهِمْ

> "They are immoral kaafirs. A Muslim monarch, who has the judicial punitive authority to award capital punishment, is under obligation to kill them—their execution being preferable to killing a thousand kaafirs, because these indeed are the truly accursed ones, who fall in line with the evil ones. So, therefore, the curse of God be on them and may God's blessings and mercy

> be on those who abandon them due to their perversities."
>
> [From: Fazil-e-Kamil, Neko Khasa'il, Sahib-e-Faiz-e-Yazdani, Maulvi Abdul Karim Naji Daghistani, Haram Shareef, Mecca. Quoted in Hisaam-ul-Hermayin ala Munhar al-Kufr wa al-Mayn, pp. 176-179, authored by Maulana Ahmad Reza Khan Barelvi; published by Ahle Sunnah wa al-Jama'ah, Barelvi, 1324-1326 Hijra, 1906-1908 A.D.]

2. Then, do you expect us to pray behind the Ahle Hadith, about whom the Barelvi Imams have warned us in unequivocal terms that:

> "The Wahhabis etc., the contemporary Moqallideen, are kaafir and murtad by the consensus of the ulema of Hermayen Shareefayen [sic. Mecca and Medina], of such a degree that, after being apprised of their accursed statements, if someone still does not consider them to be kaafir—or even if he as much as doubts it—then he himself is a kaafir. Any prayer offered behind them is without any validity, whatsoever. Eating from the meat of an animal slaughtered by them is haraam (unlawful). Their wives have fallen out of wedlock with them. They cannot marry any Muslim, kaafir, or murtad. Socialising with them, having meals together, giving them company, uttering common salutations — these are all unlawful (haraam) acts. Detailed injunctions about these are contained in the valuable book, Hisaam-ul-Hermayin Shareef. And Allah, the Exalted knows most of all.

(Seal)	(Seal)	(Seal)
Darul Iftaa, Madrassa Ahl-e-Sunnah wa al-Jama’ah Barelvi.	Aal-e-Rasool Ahmad Raza Khan, Barelvi.	Safee Ahmad Khan, Rizvi Sunni, Hanafi Qadri

> [*Fataawa* Sanaiyya, vol. 2, p.409; compiled by Al-Haaj Maulana Muhammad Daood Raaz, Khateeb Jami'a Ahle Hadith; published by Maktebah Isha'at-e-Deeniyat, Mohanpura, Bombay, India]

Furthermore, refer to the following:

> "One who considers taqleed to be haraam and calls the

> Muqalladeen "mushrik" [sic. One who associates partners with God] he himself is a kaafir, or rather murtad, according to Islamic Shariah ... and it is obligatory upon Muslim government authorities to put him to death. And if the excuse for not doing so is: "I had no knowledge of it," it is not tenable in the Shariah. Such a one must necessarily be put to death even after he has repented, i.e., even though repentance will qualify him to be considered a Muslim again, however the punishment for such a person, according to the Shariah is still that the Muslim government authorities must put him to death. Just as the punishment prescribed for fornication is not quashed in consequence of repentance, similarly the aforesaid punishment is also not removed. It is incumbent upon the ulema and the Muftis of the time that, immediately after hearing about such a matter, they must not hesitate in issuing the *fataawa* about such a person's kufr (disbelief) and apostacy, otherwise they themselves will enter the category of apostates." [Intezaam-ul-Masaajid ba-Ikhraaj Ahl-ul-Fitn wa al-Makaa'id wa al-Mafaasid, pp. 5-7; printed at Ja'afri Press, Lahore. Author: Maulvi Muhammad ibn Maulvi Abdul Qadir Ludhianvi]

3. Now, do you expect us to pray behind the Barelvis—and become kaafirs!—about whom the Deobandi ulema remind us of the following injunction of the Shariah:

> "Whosoever attempts to prove the knowledge of the unseen (gheyb) with respect to anyone other than Allah, the Glorious—and one who equates anyone else's knowledge with the knowledge of Allah—then such a person is undoubtedly a kaafir. His prayer-leadership; social interaction with him; treating him with love and affection—all these acts are haraam (unlawful)."

(Seal)

> [*Fataawa*-e-Rasheediyya, kaamil, mubawwab, by Maulvi Rasheed Ahmad Gangohee, p. 62. Publisher: Muhammad Sa'eed and Sons, taajiraan-e-kutub, Qur'an Mahal, opposite Maulvi Musaafir Khana, Karachi, 1983-1984]

Or, those Barelvis about whom the renowned Deobandi scholar Maulvi Sayyed Hussain Ahmad Madni, former Senior Professor, Daar-ul-Uloom Deoband, has informed us as under:

> "All these issuances of the edicts of disbelief and the invocations of curses will boomerang upon Barelvi, and his followers, at their time of death in order to commence their torment in their graves, and be the cause of the nullification of their faith and effacing of their earlier affirmations of truth and certitude. Because the angels will say to the Holy Prophet^{sa}:
>
> اِنَّكَ لَا تَدْرِیْ مَا اَحْدَثُوْا بَعْدَكَ
>
> [sic. Thou certainly knowest not what hath they wrought in thy absence]. And the Holy Prophet^{sa} shall say about Dajjaal Barelvi and his followers: Grind them to dust! And he will deny them access to the renowned Pond (sic. of Kauthar) and also to his benevolent intercession and will spurn them as creatures even lower than dogs. And they shall be deprived of the spiritual reward and recompense of the Muslim ummah, and its degrees of ranks and Divine favours."
>
> [Rojoom-ul-Muznibeen ala Ro'oos-al-Shayateen, a.k.a. Al-Shahaab-us-Saa'qib ala al-Mustariq-ul-Kaazib, p. 111, by Maulvi Syyed Hussain Ahmad Madni, Publisher: Kutub Khaana I'azaaziyya, Deoband, District Saharan Pur, India]

4. Or, should we pray behind the Pervezis and Chakrhalvis, concerning whom the unanimously held *fataawa* of the ulema of Barelvi, Deobandi, and Maudoodi orientation are as under:

> "The Chakrhalvi school of thought is sworn enemy of the blessed Ahadith of the Holy Prophet^{sa}, and negates his status and rank, and his position in the Shariah. These unabashed rebels against the Messenger of God have established a strong front against the Messenger. Do you not know what is the punishment for one who is guilty of high-treason? Only a bullet!"
>
> [Weekly, Rizwaan, Lahore (Chakrhalviyyet Number)—a religious organ of Ahle Sunnah wa al-Jama'ah, p. 3, February 21-28, 1953.

> Printer: Syeed Mahmood Ahmad Rizvi, Co-operative Capital Printing Press, Lahore. Office of Rizwaan, interior Dehli Darwaaza, Lahore, Pakistan]

Maulana Wali Hasan Tonki has the following to say about the rules of Shariah which apply to the aforesaid group:

> "Ghulam Ahmad Pervez is a kaafir according to the Shariah of (Hadhrat) Muhammad, and he is outside the pale of Islam. Neither a Muslim woman can continue to remain in valid marriage with him, nor can any Muslim woman now marry him. Neither his funeral prayer will be held, nor shall it be legitimate to bury him in a Muslim graveyard. And this decision is applicable not only to Pervez but to all the kaafirs; and it would also apply to every one of his followers who affirms the former's tenets of disbelief (kufr). And since he is determined to be a murtad, therefore it is illegitimate, according to Shariah, retain any kind of Islamic affiliation with him."
>
> [Wali Hasan Tonki, ghafar Allah, Mufti and Professor, Madrasa Arabiyya Islamia, New Town, Karachi, and Muhammad Yusuf Binori, Sheikh-ul-Hadith, Madrasa Arabiyya Islamia, New Town, Karachi, Pakistan]

An organ of Jama‘at-e-Islami, Tasneem, contained this *fatwa*:

> ".... If those who give this advice imply that Shariah only comprises of the Holy Quran, and the rest is not Shariah then this is definitely kufr (disbelief), and very much like the kufr of Qadianis—albeit much more hardened and intense."
>
> [Article by Maulana Ameen Ahsan Islaahi; the Daily Tasneem, Lahore, 15 August, 1952, p.12]

5. Or, should we pray behind the Shi'as about whom the ulema of the generality of Muslims have warned in the following hair-raising words:

> "The definitive, unequivocal, degree by general consensus against these Raafizis and Tabarra'is is that these are, in general, kaafir and murtad; the animal slaughtered at their hands (sic. for

consumption) is to be considered carrion. Inter-marriage with them is not only unlawful (haraam) but unmitigated fornication. God forbid, if the man is Raafzi and the woman (sic. married to him) is Muslim, this exemplifies the wrath of God. If the man be Sunni and the woman involved belongs to these despicable evil ones, even then marital accord will not be legitimate in fact it will be only formalized fornication, and the resulting progeny will consist of bastards—to be deprived of receiving inheritance from the father, because even though the resulting progeny will be Sunni but, according to the Shariah, it cannot be the beneficiary of the father's inheritance. As to the woman, she will neither be the beneficiary of inheritance nor receive her dower-money (mehr) because there cannot be any mehr for an adulteress. A Raafzi cannot receive inheritance from anyone whosoever, not even from his father.

Not to speak of being the beneficiary of any Sunni's left over inheritance, a Raafzi cannot inherit from any Muslim at all, not even from a kaafir; so much so that a Raafzi cannot have any right, in principle, to inherit anything from his own co-religionist Raafzi. Social interaction, or offering customary salutation to any of their men or women, scholar or ignorant, is an unlawful (haraam) act of the highest order. Anyone who, after being apprised of their accursed set of beliefs, still considers them to be Muslim—or entertains any doubt about their being kaafir—such a one is himself a kaafir and an irreligious one, according to the consensus of all Imams of our religion, and all the provisions of the aforesaid decree are equally applicable to such a person. It is obligatory on every Muslim to conscientiously pay heed to this *fatwa* and become true and devoted Sunni by carrying out this *fatwa*."

> [*Fatwa* by Maulana Shah Mustafa Reza Khan, quoted in booklet Radd-ur-Rafazah, p. 23, published by Noori Kutub Khana, Bazaar Daata Sahib, Lahore, Pakistan; printed by Gulzaar-e-Aalam Press, outside Bhaati Gate, Lahore, 1320 Hijra]

"Contemporary Raafzis, in general, are disbelievers in the

> essentials of Faith and are certainly murtad. None of their men, or women, can be married to anyone else. Similarly placed are the Wahhabis, Qadianis, Deobandis, Naturists, Chakrhalvis, these are all murtads, such that if any of their men or women were to marry anyone else in the whole world—whether it be with a Muslim or a kaafir, a genuine believer or a murtad, a human being or an animal—such a marital union will be simply null and void; it would constitute unmitigated fornication, and the resulting progeny will consist of bastards."
>
> [Al-Malfooz, Part Two, p.97-98, Compiled by: Mufti-e-A'azam of India]

6. Do you really think that we Ahmadis can keep our Islam safe if we prayed behind the people of Jama‘at-e-Islami about whom the Barelvi and Deobandi ulema, alike, have given definitive *fataawa* of the following kind:

> "After perusing the excerpts from the books of Maudoodi Sahib, it became apparent that his ideas consist of blaspheming the leaders of Islam as well as the venerable Prophets. There is no doubt about his being one who has strayed (dhaall) and also the misleader (mo'dhill). I implore all the Muslims to stay away from his beliefs and ideas, and not regard him as a servant of Islam, and not be in any doubt concerning him.

The Holy Prophet^{sa} prophesied that prior to the appearance of the real dajjaal, thirty other dajjaals will be born who will clear the way for this dajjaal. In my opinion, Maudoodi is one of those thirty dajjaals.

Wassalam, Muhammad Sadiq, afi an'ho, Manager, Madrasa Mazher-ul-Uloom, Mohalla Khadda, Karachi, 28 Zil Hijjeh, 1371 Hijra, 19 September, 1952. [Quoted in: Haq Parast Ulema ki Maudoodiyyat say Naaraazgi kay Asbaab (sic. "The Reasons for the Righteous Ulema's Disenchantment with Maudoodian Creed," p. 97; compiled by Maulvi Ahmad Ali, Anjuman Khuddaam-ud-Din, Lahore]

Furthermore, giving a clear verdict affirming the illegitimacy of offering daily-prayer behind the aforesaid group, the President of Jamee'at-e-Ulama-e-Islam, Hadhrat Maulana Mufti Mahmood, stated:

> "I hereby issue this *fatwa* in the Press Club, Hyderabad, that Maudoodi is one who has strayed (gum raah), kaafir, and outside the pale of Islam. it is illegitimate (na jaa'iz) and haraam for anyone to pray behind him, or behind any Maulvi who belongs to his group. Having any affiliation with his group is certainly kufr (disbelief) and going astray (dhalaalah). He is an agent of America and the capitalist forces. He has now reached the precipice of death, and no power can now save him: his death-knell will necessarily sound shortly."
>
> [Quoted in the Weekly Zindegi, 10 November, 1969, from Jamee'at Guard, Lyallpur]

7. Should we, then, pray behind the Ahrari ulema about whom the "insider's-account," given so eloquently by Maulvi Zafar Ali Khan, proclaims that these people are not simply "averse to Islam": they are indeed the "traitors to Islam." Please read on (sic. translated from Urdu poem):

Averse they are to the understanding of Divine Laws;
Averse they are to Islam, and Faith, and righteous conduct
Averse, indeed, to the One Who Safeguards the integrity and honour of the Holy Prophet;
Coalescing with kaafirs, while showing aversion to the Muslims!
And still they claim to be the Ahrar of Islam?
What 'Ahrar?' They are nothing but Traitors to Islam!
The Ahrar of Punjab are Traitors to Islam!
These wretched people are ignorant of the civilization of Arabia;
Nor do they fear the wrath of Allah, the Exalted

> *Their sole objective is to somehow occupy a Ministry in the Government—by hook or by crook;*
>
> *They have nothing to do with the King of Medina (peace be on him)*
>
> *The Ahrar of Punjab are Traitors to Islam!*
>
> [Newspaper, Zameendaar, 21 October, 1945, p.6]

Maulana Maudoodi, while, in a way, bearing out the position taken by Maulvi Zafar Ali Khan, stated:

> ".... These actions clarified two things for me: firstly, the real objective, in front of the Ahrar, is not the protection of the Finality of Prophethood (tahaffuz-e-Khatm-e-Nubuwwat); rather, their real aim is self-advertisement and taking selfish credit. And that these people want to gamble away the lives and property of the Muslims for gaining their selfish objectives in exchange. Secondly, that after unanimously adopting a resolution the night before, some conspirators hatched a plot in isolation and produced a different resolution of their own composition....
>
> "I felt that a task which is performed with such intentions and by the use of such tricks cannot contain any goodness. And those who are exploiting the name of Allah and the Holy Prophet^{sa} for achieving their own selfish ends—and who use the heads of Muslims as if they are manoeuvering chess-pieces—such people can never be granted support by Allah."
>
> [Daily Tasneem, Lahore, 2 July, 1955, p.3, pp. 4-5]

The foregoing pages consisted of only a few excerpts from numerous lengthy edicts (*fataawa*) for illustrative purposes only. Now you have read these *fataawa*. May Allah have mercy on the Muslim ummah—you must have clutched at your heart, or held your head in your hands. But do allow us to pose only this question to you at this point: In the presence of these heart-rending *fataawa*, can there be any reason—however far-fetched—to raise an objection against Ahmadis as to why do they not offer daily-prayer behind the prayer-leaders of any of the aforementioned sects?

For God's sake, do some justice! Have a modicum of fear of God. Have some sense of obligation to being the followers of our lord and master Hadhrat Muhammad, the chosen one^{sa}, who was the personification of justice. Tell us, how far are the atrocities and injustices being perpetrated against Ahmadis by the ulema of the majority of the aforementioned sects, justified? How far such conduct is becoming of a Muslim; how far does it behove any humble follower of the one who was "Mercy for the Universe"? If one does offer prayers behind them, one is branded as kaafir; if one does not offer prayers behind them, one is still branded as kaafir! It is a no-win situation. What is one supposed to do? Is the only way left for one to retain Islam as his faith is to abstain altogether from offering prayer in congregation—as the majority among the generality of Muslim has already done?

The sum total of the decrees issued by the ulema of this age seems to be: give up offering daily-prayers, if you want to retain your identity as a Muslim; otherwise, regardless of who you pray behind, you will be determined to be a certified kaafir and Hell-bound. The sole escape-route was to not offer prayer behind any of the aforesaid groups—but, with reference to Ahmadis, even this route has been closed by issuing *fataawa* to this effect that: those who do not offer prayer behind any other Muslim sect, are declared as kaafirs. A "non-Muslim minority" is kaafir even if it offers daily-prayers; but if it does not offer daily prayers, it still is kaafir! What can one do? Where can one go? As Aatish, the poet, remarked:

Unless one courts one's early death,
What else is left for one to do?

Some wise-man wrote the following sardonic fable to illustrate such a notion of "justice." A little lamb was once drinking water at a stream when he was approached by a wolf who had come from upstream. The wolf chided the little lamb: "Didn't you know that I was also drinking water, then how did you dare to muddy the waters I was drinking from?" Poor lamb managed to say, "Sir, I was drinking at the downstream, so I could not have muddied your waters upstream which is where you were drinking." The wolf became enraged and said, "You have the nerve to talk back and call me a liar? It will serve the purpose of justice if I tear you to pieces and eat you up."

You should instill some fear of God in the minds of these ulema. When you read this fable of the wolf and the little lamb, you are sometimes moved to pity for the little lamb and sometimes you get angry at the action of the wolf. But right now, in front of your very eyes, it is not lambs but human beings who are being subjected to the same treatment. This is not happening in any fable, this persecution is being re-played in the form of a tragic reality, in everyday life, in your own society. But you do not utter a single word of protest against it!

For God's sake at least do this much: tell these ulema that if they are determined to stay this course of coercion, and adhere to this Law of the Jungle, and if your apparent material strength has proudly decided to recklessly trample the injunctions of justice laid down by God Almighty, then they must at least have the sense of decorum to not embroil the sacred name of Islam in this matter. At least have the courtesy of not implicating the honour and integrity of the Holy Prophet^{sa} in this conflict. The position of pride—characterized by power and numerical strength—does not need to rely upon the crutches of such flimsy "arguments," does it?

When you are barred from drinking-bar,

Then why confine drinking of ale
To any limits of the space,
Any locale?

When you are bent upon achieving your self-styled objectives—even at the cost of compromising Islamic values of equity and justice—then forget about your so-called "arguments," and clutching at the straws. Have the audacity to enter the arena of Karbala and relentlessly carry out whatever suits your fancy. And see for yourselves on whose side the God of Islam is, and also the Messenger of Islam? And who it is that would emerge out of this mill of trials and tribulations and would be proven to be the true, sincere and completely devoted servant of Hadhrat Muhammad, the chosen one^{sa}, who is infused with his boundless love?

Insha Allah, you will see, and time will bear the testimony, that every Ahmadi is true in his claim that: Yes indeed: O, Holy Prophet^{sa}, O, dearest mine —

If writ goes forth that on thy street,
All such ones be beheaded who,
Do claim to be,
In love with thee;

The first one who will shout it out —
And say in dauntless ecstacy:
"Right here am I, and I love thee!"
That shall be me! That shall be me!!

Another cruel and completely fabricated allegation has been levelled against us that the Holy Founder of the Ahmadiyya Muslim Jama‘at as well as his followers have (God forbid) effected interpolations in the Holy Quran—both of textual as well as exegetical nature. This flies in the face of the fact that it is only the Holy Founder of the Ahmadiyya Muslim Jama‘at, and his followers, whose article of belief it is that no verse, or even a single word of the Holy Quran can be abrogated, or modified; and that the Holy Quran is the eternally secured and safeguarded Book.

It is deplorable that some contemporary ulema, out of their wanton desire to arouse hostility, have brought the allegation of interpolation in the Holy Quran against the Ahmadiyya Muslim Jama‘at. In this respect they have gleaned some verses of the Holy Quran which were quoted in various books in the Ahmadiyya literature but which, unfortunately, contained some printing errors. By presenting the aforesaid instances they have made a regrettable attempt to show that the Ahmadiyya Muslim Jama‘at has (God forbid) been guilty of interpolation in the Holy Quran. But they conveniently forget that the kind of printing errors on the basis of which they have alleged interpolation against us, is found in the books of nearly every author.

In various issues of Al-Fazl, an organ of the Ahmadiyya Muslim Jama‘at, instances have been presented with reference to the books published by the following ulema which contain verses of the Holy Quran in which such printing errors do exist:

- 1. Sayyed Ata Ullah Shah Bukhari. [Khutubaat Ameer-e-Sharee'at, published by Maktabah Tabsirah, Lahore]
- 2. Maulana Ahmad Raza Khan Barelvi. [Al-Malfooz, Part I]
- 3. Mufti-e-A'azam Deoband, Maulvi Aziz-ur-Rahman Deobandi. [*Fataawa*, Darul Uloom Deoband, vol.5]
- 4. Imam-ul-Hind Maulana Abul Kalaam Azad. [Mazameen Al-Balaagh; published by Aa'eena-e-Adab, Chowk Meenar, Anarkali, Lahore]
- 5. Allamah Maulana Sayyed Muhammad Sulaiman Nadvi. [Weekly Al-E'atesaam, Lahore]
- 6. Hasan-ul-Banna, Leader of the Ikhwan Movement

[Weekly Al-Mimber, Lyallpur, January, 1955]

- 7. Maulvi Ashraf Ali Thanvi [Behishti Zevar, Part I, published by Sheikh Ghulam Ali and Sons, Lahore].
- 8. Sadr-ul-Mudarriseen Muhammad Amjad Ali A'azami Rizvi Sunni Barakati, Ajmeyr Sharif. [Bahaar-e-Shariat, vol.6]
- 9. Hasan-ul-Hazeebi, Leader of the Ikhwan Movement. [Weekly Al-Mimber, Lyallpur, January, 1955]
- 10. Maulvi Abdul Rahim Ashraf, Editor Al-Mimber, Lyallpur, January, 1955.
- 11. Hadhrat Imam Ghazaali, rahmatullah alaih. [Urdu translation of Arba'een Fi Usool al-Din; published by Malik Fazl-ud-Din, Lahore]
- 12. Qari Muhammad Tayyib, Organizer (muhtemim) Darul Uloom Deoband. [Ta'aleemaat-e-Islam aur Massihi Aqwaam, published by Nadvatul Musannifeen, Delhi]
- 13. Maulana Sayyed Muhammad Daood Ghaznavi. [Weekly Al-E'atesaam, 4 April, 1958]
- 14. Maulvi Sana Ullah Amritsari. [*Fataawa* Sanaiyyah, vol. 1, Mohan Pura, Bombay, No. 11, Maktabah Isha'at-e-Deeniyyat]
- 15. Maulvi Muhammad Bakhsh Muslim, Lahore. [Kitaab-ul-Akhlaaq]
- 16. Maulvi Abdul Rauf Rahmani. [Weekly Al-E'atesaam, Lahore, 11 January, 1963]
- 17. Maulvi Muhammad Isma'eel, Ameer Ahle Hadith. [Weekly Al-E'atesaam, Lahore, 28 January, 1963]
- 18. Allamah Sayyed Munaazir Ahsan Geelani. [Tabaqaat, translated by: Allama Manaazir Ahsan Geelani, Al-Jannet-ul-'Ilmiyyah, Hyderabad]
- 19. Maulana Kausar Niazi, Federal Minister for Auqaaf and Haj. [Islam Hamara Deen Hai, Feroz Sons, Lahore]
- 20. Mullah Wahidi Dehlvi. [Hayat-e-Sarwar-e-Ka'inaat, vol. 2]
- 21. Mufti Mahmood, General Secretary Jamee'at-ul-

Ulema-e-Islam. [Azaan-e-Sahr, a collection of the interviews and speeches of Mufti Mahmood; published by: Aziz Publications, Lahore]

- 22. Maulana Mahmood Ahmad, Editor Rizwan. [Weekly Rizwan, Lahore, 28 February, 1953]
- 23. Mufti Muhammad Naeem-ud-Din. [Majmoo'ah Afaazaat-e-Sadr-ul-Afaazil, published by Adaara Naeemiyyah Rizviyyah, Lahore]
- 24. Maulana Sayyed Abul A'ala Maudoodi. [Al-Jehad Fi al-Islam, second edition (1948), published at Ichhrah, Lahore]
- 25. Maulana Shams-ul-Haq Afghani, Bahawalpur. [Weekly Laulaak, Lyallpur, 7 June, 1968]
- Ghulam Jeelani Barq.
  [Harf-e-Mahrimaana: Ahmadiyyat par Aik Nazar]

If printing errors can be called "interpolation in the Holy Quran," then are you prepared to declare all the aforementioned ulema as the interpolators in the Holy Quran?

The allegation of "exegetical interpolation," too, is equally baseless. The ulema have done several different translations of the Holy Quran, and written its commentaries and exegeses. If these differing expositions are to be labelled as interpolation, then all the commentators, exegetes, and ulema will have to be held guilty of interpolation.

It must be remembered that the fine points and deeply perceptive meaning of the Holy Quran are unfolded for the comprehension of those who are motahharoon (the purified ones). Allah, the Exalted, says:

لَا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ

None shall touch it except those who are purified. (56:80)

If the exposition of spiritual verities and fine points is to be confounded with ‘interpolation' then all the saints of Muslim ummah will have to be declared as interpolators. God forbid!

An Important Submission to the Honourable Members of the Assembly

After briefly reviewing the allegations levelled against the Ahmadiyya Muslim Jama‘at we would like to sound this warning to the honourable Members of the Assembly that a conspiracy has long been in existence, the purpose of which in the name of religion is to cause intercommunal trouble among the Muslims of Pakistan with intent to obliterate them from the face of the earth. The President of Bazm-e-Saqaafat-e-Islamiyyah, Khalifa Abdul Hakeem exposed this conspiracy, years ago, in the following words:

> "The Vice-Chancellor of a Pakistani University said to me recently that when he asked a great Mullah and eminent scholar who had only recently migrated to Pakistan after much vacillation and calculation—as to his opinion about a certain Islamic sect, he gave the *fatwa* that those among them who are of *ghali,* or extremists, must be put to death, and those who are not *ghali,* are liable to be punished. Then I asked about another sect which has numerous millionaire businessmen. He replied: all members of that sect are worthy of being put to death. It was the same scholar who was in the vanguard of those thirty, or thirty-two, ulema—and he was their prime-mover—who laid it down as mandatory, in their proposed Islamic Constitution that: every Islamic sect must be given recognition, with the exception of only one sect which must be considered outside the pale of Islam. Of course, they too deserve death but this is to be explicitly decided later. When the appropriate time comes we will deal with them accordingly. Another scholar, among the aforementioned group, stated: so far we have initiated Jehad in the path of Allah, only against one sect. After attaining success in this venture, Insha Allah (God willing) we shall turn to making short work of others."

> [Iqbal aur Mullah, p. 9, by Dr. Khalifa Abdul Hakeem, M.A., Ph.D.; Published by: Bazm-e-Iqbal, Lahore, Pakistan]

The above excerpt very clearly brings out the background of the agitational movement which is being carried on in Pakistan under cover of the venerable name of "Khatme Nubuwwat." In this respect, Maulana Abul Aala Maudoodi, referring to the incidents of 1953, gave a special statement in which he made the following surprising admission:

> These actions clarified two things for me: firstly, the real objective, in front of the Ahrar, is not the protection of the Finality of Prophethood (Tahaffuze Khatme Nubuwwat); rather, their real aim is self-advertisement and taking selfish credit. And that these people want to gamble away the lives and property of the Muslims for gaining their selfish ends in exchange. Secondly, that after unanimously adopting a resolution the night before, some conspirators hatched a plot in isolation and produced a different resolution of their own composition…… I felt that a task which is performed with such intentions and by the use of such tricks, cannot contain any goodness. And those who are exploiting the name of Allah and of the Holy Prophet[sa] for achieving their own selfish ends—and who use the lives of Muslims as if they were manoeuvering chess-pieces—such people can never be granted support by Allah…."
>
> [Daily Tasneem, Lahore, 2 July, 1955]

Against this backdrop, if one views the past, together with the newly emergent situation, it becomes plainly obvious that although at this stage emphasis being placed exclusively on the Ahmadiyya Muslim Jama'at to be declared as non-Muslim minority, but under the long-range scheme of the enemies of Pakistan, the door to mischief against the other sects of the Muslim ummah has already been opened and, in the aftermath of 1953, voices are already being raised to declare some other sects too to be non-Muslim minorities, in addition to the Ahmadis. For instance, in early-March, 1953, a public poster entitled "Demands" (*Mutaalebaat*) was found posted at all public places in Karachi. It is being reproduced verbatim, as under:

Demands as formulated by the Majlis-e-Shura consisting of some Muslim Scholars

Deobandi Sect Must be Declared a Separate Minority Sect

The Basic Principles of Islamic Government, has merely referred to the rights of Islamic sects in its Section (9) without mentioning any details. The ostensible reason for this "oversight" seems to be to ensure the fulfilment of political aims and objectives behind the creation of the "minority sect" which was born in the days of the British Rule: making it appear as if it were a part and parcel of the majority-sect of Pakistan and thereby having the doctrines of the majority-sect trampled down through their agency. We, therefore, consider it our duty to lay it bare, in unequivocal words, to the Government of Pakistan that khuddaam-e-auliya Allah (servants of the Godly saints) viz. Ahle Sunnah wal-Jama'ah sect constitutes the majority in Pakistan. Its faith and tenets today are the same as the faith and tenets of the Muslim Kingdom of the un-divided India since the days of Shahaab-ud-Din Ghauri to those of Shah Aalam, the King of Delhi.

The doctrines of this Muslim Majority of Pakistan are as under:

Veneration of the Holy Prophet, peace be on him, and a variety of rituals to express this reverence: ceremonial invocation of blessings (eesaal-e-thawaab); ceremonial preparation and consumption of ritual food-items in the name of the deceased Saints and with a view to beseeching them to accept our prayers (nazr neyaaz) on pre-determined dates; celebrating the anniversaries of the saintly figures of Islam on a large-scale, in commemoration of their dates of demise (urs); conducting meetings involving group-recitals of ritualistic blessing on the

Holy Prophet, to commemorate his birth (mahaafil-e-meelaad) and chanting benedictions on such occasions in standing position, etc. are all included.

But the "minority sect"—born of the British Rule—declares and believes the above-mentioned tenets of the Majority to be shirk (sic. associating partners with God) and innovation in Faith (bid'at). And this "minority sect" considers it legitimate to impose restrictions, in India and Pakistan, on the aforementioned practices of the Majority, as were once imposed, under the auspices of Ibn Sa'ood, on the performance of rituals rooted in ancient doctrines. The creation of this "minority sect" was accomplished during the stint of The East-India Company's rule, and its founder was Maulvi Isma'eel Dehlvi—who declared that waging Jehad against the British to be unlawful but, at the behest of the British, he waged Jehad against the Sikhs. He also formulated the self-styled doctrines of *Imkaan-e-Kizb*, i.e., God can tell lies, and Imkaan-e-Nazeer, i.e., possibility of the creation of a replica of the Holy Prophet, (God forbid).

The scheme which was submitted to Queen Victoria, in 1858 A.D., to convert all India to Christianity contained, as one of its clauses, the following:

> "Do not let the idolaters of India, viz. non-Christians, congregate in their political or religious festivals."

After this scheme was put forth, the suspended mission of Maulvi Isma'eel was infused with a new spirit and, on the basis of his fabricated doctrines and on the line delineated by him, a re-formulation, in the town of Deoband, was effected of a sect which he had already founded. It is for this reason that they are now known as the "Deobandi sect." Since this sect consists of a small number of adherents, therefore it tries to pass under the name of Ahle Sunnah wal Jama'ah, despite the fact that its doctrines are completely different from those of the Ahle Sunnah wa al-Jama'ah. For instance, as the Sikhs are an offshoot of the Hindus, but they are no longer Hindus; or the Protestants of England are an offshoot of the Roman Catholics but they themselves are not Roman Catholic. Similarly, the Deobandi sect is an offshoot of Ahle Sunnah wal Jama'ah but they are not a part of Ahle Sunnah wal Jama'ah. The principle exponents of the minority-sect of Deobandis are: Mufti Muhammad Shafee, Maulana Sayyed Sulaiman Nadvi, Maulvi Ehteshaam-ul-Haq, and Mr. Abul Aa'la Maudoodi etc. Since the neglect of the doctrines and rights of the majority amounts to an insult to the democratic principles, therefore the following demands are put forward by the Majority:

1. The section dealing with the principle that the Head of this Islamic State of Pakistan will have to be a Muslim, must also incorporate, as an inevitable condition, that he will hold the same beliefs as those of the aforesaid Majority,

2. The Deobandi sect must be formally declared as an entity separate from the Ahle Sunnah wal Jama'ah, and

3. Interference by the Deobandi sect, in the doctrines and practices, as well as in the religiously-occupied property (auqaaf), of the Ahle Sunnah wal Jama'ah, must be formally declared to be prohibited under the law of the land.

The purpose of the above demands is not to fan the flames of religious sectarianism in Pakistan. Instead, our purpose is: to eradicate the sectarian violence from Pakistan, forever; to safeguard the Majority, and communicte its viewpoint. Because history bears eloquent testimony to the fact that, during the reign of Henry VIII, some of his favourite Protestant padres posed themselves as Roman Catholic and sang paeons of praise of the Heavenly Kingdom and Christiandom for the advancement of the Roman Catholic dogma and then, through the due process of the

Parliament, caused the ouster of Catholicism from the territory of England! If the Deobandi sect is forced upon the Ahle Sunnah wal Jama'ah now, it would re-enact the tragedy of the Henry VIII and the Roman Catholics.

Callers towards Goodness,

[Underneath are affixed the signature of the Patron of Jamee'at-ul-Ulamaa Pakistan, Hadhrat Maulana Makhdoom Sayyed Nasir Jalali is affixed, followed by signatures of numerous other Barelvi ulema.

[Quoted in the Monthly, Tuloo-e-Islam, May 1953, pp. 64-65]

The Shia Monthly, Al-Muntazer, Lahore, wrote in 1970:

> "Those who have formulated the manifesto of the Jamee'at have, with great cunning, also included in it an article with which they can label every Islamic sect—except their own—to be 'non-Muslim.' Khatme Nubuwwat is just a handy excuse, otherwise their use of the word 'etcetra' has ample room in it to enable Mufti Mahmood and Ghulam Ghaus Hazarvi to declare just about any sect of Islam to be 'un-Islamic.'" [Al-Muntazer, Lahore, 5 February, 1970, p.10]

The apprehension expressed by Al-Muntazer became a reality only two years later, as evidenced by the following resolution adopted by the "Khilaafat-e-Raashidah Conference" at Multan, which is reproduced as under:

> "This momentous rally of the Khilaafat-e-Raashidah Conference at Multan, demands from the Government of Pakistan that in view of the fact that: the Shias have demonstrated that they are a separate entity from the mill'et by demanding a curriculum of education which is separate from that of the Muslims, and religiously-held property (auqaaf) which is separate from those of the Muslims; and, in view of the aforesaid, they have practically declared that they are an independent minority, separate from the generality of Muslims (aam'mat-ul-

> Muslimeen); and since the Government, too, has officially conceded their separate identity in these particular matters, so, therefore— the Shias must be formally separated in every walk of life.

They must be given representation in the Legislative bodies, as well as in employment, on the basis of their proportion in the total population. At the present time, poor Sunnis are usually employed in insignificant jobs whereas the Shias are seen to be occupying most of the high-ranking positions of authority.

The Majority (sawaad-e-a'azam) emphatically demands that the Government must separately treat this secessionist sect in various employments, and as far as the higher jobs and key-positions are concerned, they must be represented only on the basis of their proportion in the population.

Prime-mover: Hadhrat Maulana Dost Muhammad Qureshi

Seconded by: Hadhrat Maulana Qaa'im-ud-Din

[Quoted in the Weekly, "Tarjumaan-e-Islam," Lahore, 31 March, 1972, p.5, col. 5]

As regards the sect of Ahle Hadith, they have practically announced their support for the above-quoted resolution, and hold the Shias to be disbelievers in Khatme Nubuwwat just as they allege Ahmadis to be so. For instance, Maulana Haneef Nadvi wrote:

> "In Shia doctrine, the system of Imaams runs parallel to the system of Prophethood, i.e., just as the formal title of a Prophet is needed, similarly formal titles of the Imaams are also essential.... As a matter of fact, as well as that of practice, the continuation of Prophethood and the continuation of Imaam-hood become indistinguishable."

[Mirzaa'iyyat Na'aye Zaaviyon Say (Mirza'i Faith from New Angles]

Beliefs of Various Sects in Pakistan which are Called into Question by Other Sects

The Honourable Members of the Assembly should realize that the sword of "Kaafir-making" which is being raised today in order to cut us down, the same sword has the deadly capability of not only cutting down the Muslims of Shia or Deobandi persuasions but it can be even deadlier in its potential to cut to pieces, every other school of thought in Pakistan.

In order to add supporting evidence to substantiate the above-mentioned bitter truth, a brief overview is presented below, which consists of allegations levelled against other sects, for their indictment.

We leave it to the discretion of the Members of the National Assembly to reach their own conclusions concerning the inference to be drawn, if any, about such beliefs being adequate justification, or otherwise, for declaring someone to be non-Muslim.

Barelvi Sect

1. They accord the rank of God, the Exalted, to the Holy Prophet.

[Sham'a-e-Tauheed, p.5, by Maulana Sanaa Ullah Amritsari]

2. In addition to God, they believe the saints to be their problem-solvers (mushkil kushaa) and beseech them for help.

[Anwaar-us-Soofiya, Lahore, August, 1915, p.32]

3. They believe that Ali Pur Sayyedaan is the holliest town on the face of the earth (Sayyed-ul-Quraa).

[Anwaar-us-Soofiya, June, 1915, p. 19]

4. They disbelieve in Khatme Nubuwwat.

[Insaan-e-Kaamil, ch. 36, by Sayyed Abdul Kareem Jaili]

5. They believe that Divine converse and revelation. (wahi and ilhaam) still continues

[Maykhana-e-Dard, pp. 134-135; Futoohaat-e-Mekkiyyah, vol. 4, p. 196]

6. Unguarded they make blatant use of Islamic epithets for the elders of their own faith, e.g., *Aan Hadhrat* (used otherwise for the Holy Prophet), Umm-ul-Momineen (Mother of the Faithful), used otherwise for the wives of the Holy Prophet), Razi Allah Anhu (may Allah be pleased with him; used otherwise for the Companions of the Holy Prophet).

[i. Nazm-ud-Durer fee Silk-is-Siyer, by Mullah Safiullah; ii. Isharaat-e-Fareediyya; iii. Qalaa'id-ul-Jawaahir]

7. They regard Jehad against the British to be unlawful (haraam).

[Nusret-ul-Abraar, p. 129; published in 1888 A.D.]

8. They are a plant which the British themselves planted (khud kaashtah paoda).

[Weekly Chataan, 15 October, 1962]

9. They are the spies of the British.

[Weekly Chataan, 5 November, 1962]

10. They believe Sayyed Jama‘at Ali Shah to be the guide to truth (haadi) and the intercessor (shaaf'e).

[Anwaar-us-Soofiya, Lahore, September, 1913, p. 23; and August, 1915, p. 32]

11. They believe Sayyed Jama‘at Ali Shah to be the equal to the Holy Prophet, in respect of being "the Sayyed of all Sayyeds" (Sayyedon kay Sayyed), the "Image of God" (mazhar-e-Khuda),

the "Divine light of God" (Noor-e-Khuda), the "King of the Universe" (Shah-e-Laulaak) and the "Ultimate Provider of Guidance for All" (Haadi-e-Kull).

[Anwaar-us-Soofiya, September, 1912, p. 15; September, 1911, p. 17; July, 1912, p.8]

12. The Holy Prophet[sa] was taken to Arsh (the Throne of God's Glory) by Hadhrat Sayyed Abdul Qadir Jeelani.

[Guldasta-e-Karamaat, p. 18]

13. They believe that the Holy Prophet[sa] was the Knower of the Unseen (Aalim-ul-Ghaib), Omnipresent and Omniscient (Haazir and Naazir).

[Risaala Al-A'qaa'id, p. 24, by Abul Hasanat Sayyed Muhammad Ahmad Qadri]

14. Arch-Angel Jibra'eel will continue to descend until the Doomsday.

[Dalaa'il-us-Solook, p. 127, by Maulana Allah Yaar Khan, Chakrala, district Mianwali]

15. They cast aspersions on Hadhrat Fatima and Hadhrat Aa'isha.

[Irshaad-e-Rahmani wa Fazl-e-Yazdani, by Maulvi Muhammad Ali Mongheri, pp. 51-52; Guldasta-e-Karamaat, p. 94]

Deobandi Sect

1. They believe that God can lie.

[*Fataawa*-e-Rasheediyyah, vol. 1, p. 19; Deobandi Mazhab, by Maulana Ghulam Mehr Ali Shah Golarhvi]

2. They equate the Holy Prophet's knowledge with that of children, demented persons, and animals.

[Hifz-ul-Eemaan, by Maulana Ashraf Ali Thanvi, p. 9, published in Deoband]

3. Satan's knowledge was more vast than that of the Holy Prophet.

[Braaheen-e-Qaate'ah, by Khalil Ahmad, and approved by Rasheed Ahmad Gangohi, p. 51]

4. They call Haji Imdaad Ullah, "Rahmat-ul-lil-Aa'lameen."— ‘Mercy for the Universe’, the Holy Quran's title for the Holy Prophet.

[Ifadahatul Yaumiah, by Maulana Asharf Ali Thaanvi, vol. 11, p. 105]

5. It were the Deobandis who (God forbid) saved the Holy Prophet[sa] from falling into the Hell.

[Balghat-ul-Hayeraan, quoted in Deobandi Mazhab, p. 8]

6. The Holy Prophet[sa] is a pupil of the Deobandis in learning Urdu from them.

[Braaheen-e-Qaate'ah, quoted in Deobandi Mazhab, p.26]

7. The ‘Green Dome' (Gombad-e-Khazraa, over the mausoleum of the Holy Prophet, as well as the mausoleums of Hadhrat Imam Hussain and Hadhrat Mujaddid Alf-Thani are illegitimate (najaa'iz) and unlawful (haraam).

[*Fataawa* Deoband, vol. 1, p. 14]

8. Maulvi Rasheed Ahmad Gangohi was the peer of the Founder of Islam.

[Elegy, composed by Maulana Mahmood-ul-Hassan]

9. Deobandis disbelieve in Khatme Nubuwwat.

[Risaala Tahzeer-un-Naas, by Maulana Muhammad Qasim Naanautvi]

10. Deobandis search for the way to the town of Gangoh even when they are in the Ka'aba.

[Elegy, composed by Maulana Mahmood-ul-Hassan]

11. They insult Hadhrat Fatima al-Zahra.

[Afazaat-ul-Yaumiyyah, vol. 6, p. 37]

12. They make unlawful use of the sacred terms, such as *Raze Allahu Anho* and *Ameer-ul-Momineen*.

[Risala Tibyaan, Dadoli Sharif, February, 1954, p. 9]

13. The Deobandi Kalima (basic creed) is: *la ilaha illa Allah Ashraf Ali rasool ullah* (There is none worthy of worship except Allah, and Ashraf Ali is the Messenger of Allah), and their Dorrod (invocation of benedictions on the Holy Prophet) is: *Allahumma sallay alaa sayyedena wa nabiyyena wa Maulana Ashraf Ali* (O, our God! Send down blessings on our Chief—our Prophet—on our lord Ashraf Ali).

[Risala Al-Imdaad, Maulana Ashraf Ali; the issue for the month of Safar, 1376 Hijra, p. 45]

14. They believe that on a rational basis (aq'len) it is legitimate to have incest (zina) with one's own mother.

[Ifazaat-ul-Yaumiyyah, by Maulvi Ashraf Ali Thanvi, vol. 2]

15. The Deobandis remained loyal to the British.

[*Fataawa* Rasheediyyah]

Most of the above-named references have been taken from Deobandi Mazhab by Maulana Ghulam Mehr Ali Shah.

Ahle Hadith

1. They believe that Jehad against the British is just mutiny and is unlawful (haraam).

[Risala Isha'at-us-Sunnah, vol. 9, p. 10, p. 308; Hayat-e-Tayyiba, p. 296, by Haerat Dehlvi]

2. They give priority to Hadith over the Holy Quran.

[Risala Isha'atus Sunnah, vo. 13, p. 10, p. 296]

3. They believe as part of their faith that tens of millions of Muhammads can be born.

[Taqviyat-ul-Imaan, p. 42]

4. They believe in many a *Khaatamun Nabiyyeen*. [Radd-e-Qaul-ul-Jaahileen fee Nasr-ul-Momineen, pp. 4-6, 1291 Hijra, by Maulana Muhammad Siddique Neshapuri]

5. They are guilty of blaspheming the Holy Prophet.

   [Siraat-e-Mustaqeem with translation, p. 201; Publisher: Sheikh Muhammad Ashraf, Books Merchant, Kashmiri Bazaar, Lahore]

6. They believe Pandit Nehru to be Rasool-us-Salaam (viz. Rasool of peace) and regard Gandhi as Imam Mahdi and a potential prophet.

   [Taareekh-e-Haqa'iq, pp. 59-63, by Maulana Muhammad Sadiq, Khateeb, Zeenat-ul-Masaajid, Gujranwala, March, 1957 A.D.]

7. They deny Khatme Nubuwwat.

   [Iqtiraab-us-Saa'ah, p. 162]

8. They believe in the continuation of Divine converse and revelation (wahi and Ilhaam).

   [Isbaat-ul-Ilhaam wal Bai'ah, p. 148, and Biography of Maulvi Abdullah Ghaznavi, by Maulvi Abdul Jabbar Ghaznavi]

9. They were always the sychophants of the British.

   [Tarjumaan-e-Wahhabiyyah, pp. 121-122]

10. They named the War of Liberation of 1857 A.D. as Mutiny.

    [Al-Hayaat ba'ad al-Mamaat, p. 125, by Hafiz Abdul Ghaffar]

11. The British Rule according to them is better than Islamic Governments.

    [Isha'atus Sunnah, vol. 9, no. 7, pp. 195-196]

12. They kept on praying for perpetual serfdom under the British Empire.

    [Isha'atus Sunnah, vo. 9, pp. 205-206]

13. They are a plant which the British themselves planted.

    [Risala Toofaan, 7 November, 1962]

14. The British are Ulul Amr (viz. "people in authority who must be obeyed").

    [Daastaan Taareekh-e-Urdu, by Haamid Hassan Qadri, p. 98]

15. They acted as the British agents even outside India.

    [Tarjumaan-e-Wahhabiyyah, pp. 121-122]

16. They dismembered the Government of Turkey.

    [Taareekh-e-Haqa'iq, pp. 78-81, by Maulana Muhammad Sadiq, Khateeb, Gujranwala]

17. They earned ignorance (Jahaalet) by issuing an edict (*fatwa*) against Jehad.

    [Hindostaan ki Pehli Islami Tehreek, p. 29; viz. "The First Islamic Movement in India," by Maulana Masood Ahmad Nadvi]

Jama‘at-e-Islami

1. The names given to the chapters (Surahs) of the Holy Quran, are not comprehensive.

   [Tafheem-ul-Qur'an, vol. 1, p. 44]

2. Islam is a system which resembles (mumaa'thil) fascism and communism, and can incorporate even *Khaarijiyyat* (viz. the creed of those who militarily rebelled against the Fourth Caliph of Islam, Hadhrat Ali, may Allah be pleased with them) and anarchism.

   [Islam ka Siyaasi Nizaam, quoted in Toloo'-e-Islam, p. 13, 1963 A.D.]

3. As soon as the Holy Prophet^{sa} was able to acquire power and authority, he embarked upon a collision course with the Roman Empire.

   [Haqeeqat-e-Jehad, p. 65]

4. The Angels are almost the same entities that, in India, are

called female or male deities (devi and devta).[26]

[Tajdeed-O-Ih'yaa-e-Deen, 4th ed., p. 10, footnote]

5. The Holy Quran has neither the orderly arrangement nor the style of a book.

   [Preface to Tafheem-ul-Qur'an, p. 25]

6. Hadhrat Abu Bakr Siddique committed mistakes.

   [Tarjumaan-ul-Qur'an, vol. 33, no.2; p.99]

7. Hadhrat Umar's heart could not be rid of his passion for megalophilia (Jazba-e-Akaabir Parasti).

   [Tarjumaan-ul-Qur'an, vo. 12, no. 4, p. 295, quoted in Maudoodiyyat ka Postmortem, p. 38]

8. Hadhrat Khalid bin Waleed could not definitively judge the boundaries of the un-Islamic sentiments.

   [Tarjumaan-ul-Qur'an, vo. 12, no. 4, p. 295, quoted in Maudoodiyyat ka Postmortem, p. 38]

9. The basic philosophy of Islamic Sufism (Islami tasawwuf) contains a gigantic fault.

   [Tarjumaan-ul-Qur'an, vo. 37, no. 1, p. 10]

10. It is not right to accept, without criticism, the Ahadith reported by Bukhaari Sharif.

    [Tarjumaan-ul-Qur'an, vol. 39, p. 117]

11. It is an error on the part of Muslims to call the history from the era of the Holy Prophet^{sa} to that of Mustafa Kamaal as "Islamic."

    [Tarjumaan-ul-Qur'an, vol. 2, no. 1, p.7]

12. Ahle Hadith, Hanafis, Deobandis, Barelvis, Shias, Sunnis—all these denominations are born of ignorance.

    [Khotobaat, p. 76, by Maulana Abul A'ala Maudoodi]

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[26] This sentence has been expunged from the recent editions of the book

13. Of the Muslim Ummah, 999 out of every 1,000 persons are ignorant of what is right and what is wrong (Haqq and Baatil).

    [Musalmaan aur Maujoodah Siyaasi Kashmakash, Part. 3, p. 115]

14. Imam Mahdi will create a new philosophy of religion (mazhab-e-fikr).

    [Tajdeed-O-Ih'yaa'-e-Deen, pp. 52-54]

15. It is haraam (unlawful) to become a member of any Assembly based on democratic principles, and to vote for them is also haraam.

    [Rasaa'il-O-Masaa'il, pt. 1, p.374]

16. Pakistan is Napakistan (viz. Land of the Impure/the Polluted), the fool's paradise (Jannat-ul-Homa'qaa) and a (so-called) Muslim, Kaafir (non-Muslim) state established by the compounded follies of the Muslims.

    [Musalmaan aur Maujoodah Siyaasi Kashmakash, pt. 3, pp. 29-32, first edition; Ro'edaad Jama‘at-e-Islami, Part. 5, pp. 114-115]

17. Quaid-e-Azam was an immoral man (rajol faajir). [Tarjumaan-ul-Qur'an, February, 1946 A.D., pp. 140-154]
18. Jehad in Kashmir is illegitimate (na'jaa'iz) .[The Daily Nawa-e-Waqt, 30 October, 1948 A.D., and Tarjumaan-ul-Qur'an, June, 1948 A.D.]

Most of the above quotations appear in the booklet Mauddodi Shah Paaray.

Chakraalvi and Parvezi Sect

1. Do not regard Ahadith as having binding-authority (sanad), as part of the Shariah.
2. They interpret the word "Allah" as "the social structure envisaged by the Holy Quran" (Qur'ani Mu'aashirah).

[Nizaam-e-Raboobiyyat, by Ghulam Ahmad Parvez]

3. A government based on the Holy Qur'an (Qur'ani Hukoomat) is entitled to introduce modifications in the details of the daily-prayers and zakaat.

   [Qurani Faislay, p. 12; Firdaus-e-Gum Gashta, p. 351; Khuda aur Sarmaya Daar, p. 136; Published by Idaarah Toloo'-e-Islam]

4. The Holy Prophet[sa] is not the *Khaatamun Nabiyyeen*; instead, it is the Holy Quran which is the *Khaatamun Nabiyyeen*.

   [Risala Isha'at-ul-Qur'an, 15 June, 1924, p. 31]

5. Everyone who acts according to the Holy Quran is the Mahdi.

   [Risal Isha'at-ul-Qur'an, Lahore, 15 November, 1924]

6. They do not believe in Me'raaj.

   [Nawadiraat, p. 17, by Allama Aslam Jeeraj Puri]

7. They remained sycophants of the British.

   [Risala Isha'at-ul-Aur'an, 15 June, 1924, pp. 29-32]

Shia Sect

1. Hadhrat Ali is God. [Tazkira-tul-A'immah, p.91]
2. Hadhrat Ali is God and Muhammad is His servant. [Manaqib-e-Murtazavi, Hayaat-ul-Quloob, vol. 2, ch. 49]
3. God has harnessed the whole universe to be under the dominion of, and obedience to, the Shia Imams. [Naasikh al-Tawaareekh, vo. 6, pt. 2, p. 348]
4. Hadhrat Ali is the Son of God (farzand-e-Khuda). [Risala Nau Ratan, p. 26]
5. We believe the Ameer-ul-Mo'mineen (viz. Hadhrat Ali) to be the Problem-Solver (Hallaal-e-mushkilaat) and the Remover of all calamities (Kaashif-ul-koroob). [Shia Mazhab mein Wahhabiyyat ki Roak Thaam kay liyae Doosra Maqaala: Zohoor-e-Ali ba-Muqaam-e-Qaaba Qausain. "The Second

Treatise on the Prevention of Wahhabi-ism's Diffusion into Shia Faith. [Zohoore Ali ba Maqaame Qaabe Qausain, pp. 15-16]

6. A person cannot be called a Muslim until he affirms obedience to the third component, i.e., Olul Amr (viz. those in authority). [(Ma'arif-e-Islam, Lahore, Ali & Fatimah Number, October 1968, p. 74]
7. Qur'an was actually revealed to Hadhrat Ali. [Risala Nau Rattan, p. 37]
8. Hadhrat Ali is superior (afzal) to all the Prophets (jamee' anbiyaa). [Ghaniyyat al-Taalibeen, and Haqq-ul-Yaqeen Majlisi, ch. 5]
9. If Hadhrat Ali were not present during the night of Me'raaj, then Hadhrat Muhammad, the Messenger of Allah, would have been treated not even with a least bit of respect. [Jila-ul-'Ayoon Majlisi, from Khilafat-e-Sheikhain, p. 17]
10. The authentic copy of the Quran is in possession of the Imam Mahdi and it consists of 40 parts. The existing Quran is the Manuscript of Uthman (beyaaz-e-Uthmani) which falls short of ten full parts. [Asbaaq-ul-Khilafat, Tafseer Lawaame' al-Tanzeel, vol. 4, by Sayyed Ali al-Haayeri Lahori, Tafseer Saafi, pt. 22, p. 411]
11. Hadhrat Izra'eel (the angel of Death) seizes souls under command of Hadhrat Ali. [Tazkirah Al-A'immah, p. 91]
12. Hadhrat Abu Bakr and Hadhrat Umar, both were infatuated with the beauty of Hadhrat Fatima, and that was the reason behind their migration. [Books: Kaamil Bha'i, and Khilafat-e-Sheikhain, p.41]
13. Hadhrat Umar suffered from such a pathological condition that he did not feel contented without resorting to sodomy.

[Al-Zahraa, quoted in Shia-Sunni Ittehaad, p. 4]

14. At the Prophet's Podium (Mimbar-e-Nabawi) in Masjid-e-Nabawi, Satan was the first to enter into the covenant of Baiat at the hands of Hadhrat Abu Bakr. [Books: Imami Imam-e-A'azam Toosi Shee'ee and Khilafat-e-Sheikhain, p. 25]
15. In the Holy Quran wherever the expression wa qaal ash-Shai'taano, (viz. "And the Satan said ...") occurs, it always implies Thaani (viz. "The Second," i.e., Umar). [Referred to in: Maqbool Qur'an Imamiyya, p. 512]
16. Hadhrat Abu Bakr, Hadhrat Umar, and Hadhrat Uthman, were disbelievers and unrighteous persons (kaafir, faasiq). [Hayaat-ul-Quloob Majlisi, ch. 51]
17. The Satan got killed on assuming the shape of Hadhrat Ali. [Tazkirah al-A'immah, p. 91]
18. Except for the six Companions ... all the other Companions of the Holy Prophet were apostates (murtad) and hypocrites (munafiq). [Wafaat-un-Nabi by Saleem ibn Qaseer Al-Hilaal; Majaalis-ul-Mo'mineen, Majlis So'am, by Qazi Noorullah, Hayaat-ul-Quloob, ch. 51, p. 11]
19. Hadhrat Umar was metamorphosed into a bitch and gave birth to six puppies. He was extremely humiliated. [Book: Eesaa'iyyat aur Islam, Musalman Baadshahon Kay Tahet, p. 242, viz. "Christianity and Islam under Muslim Monarchs."]
20. An extremely filthy allegation levelled against the Holy Prophet .... [Khulasa-tul-Mun'hej, Qalmi, vol. 1, Surah An-Nisa]
21. Hadhrat Ali and his other Imams are superior to all the Prophets. [Haqq-ul-Yaqeen Majlisi, ch. 5]
22. With the exception of our group, everyone else is the Aulaad-e-Baghaya (viz. progeny of the female-slaves/deprived of

guidance/progeny of the wicked). [Al-Faro'e min al-Jaami' al-Kaafi, vo. 3; Kitaab Al-Rauzah, p. 135]

23. If the deceased is a non-Shia and the Ahl-e-Bait (viz. the family of the Holy Prophet), and if his funeral prayer has to be performed of necessity (by a Shia) then, after the fourth takbeer is called, one must say: O, Allah! cast him in the torment of Fire. [Tohfa-tul-A'waam, pp. 216-217; 4th edition]

Note: Most of the foregoing references are taken from: Qaat'e Anful Shiat al Shanee'ah, and Shia-Sunni Ittehaad ki Mukhlisaana Appeal.

Shia Support for the Kaafir Government of the British, and Opposition to Jehad

1. Mau'eza Tehreef-e-Qur'an, pp. 71-72, 2nd edition.
2. Hamaaray Hindustaani Musalman, viz. "Our Indian Muslims," by W.W. Hunter, pp. 178-180.
3. Mau'eza Taqiyyah, pp. 73-74, 3rd edition.
4. Statement by Sir Aga Khan in the Newspaper Wakeel, Amritsar, 28 October, 1917.

The Only Way to Ensure the Unity of the Muslims

In our view the Islamic World, especially Pakistan, has already suffered great damage on account of violence in the name of religion. Therefore, it is the foremost duty of this august Assembly to deliberate upon the dire consequences of sectarianism, in the eontext of the current communal riots and violence against the Ahmadi Muslims in 1952. Maulana Abdul Majeed Salik is on record having given the following sincere piece of advice to the Government of Pakistan:

"Our duty is to consider each and every person to be a Muslim, who believes in "La ilaaha illa Allaho, Muhammad-ur-Rasool-Allah," (viz. "There is none worthy of worship except Allah, and

Muhammad is the Messenger of Allah") and gives up the practice of pronouncing Muslims to be kaafirs. It is about time we made it a legal offence to indulge in takfeer-e-Muslimeen (declaring Muslims to be kaafirs) so that Islamic society gets rid of this curse forever." [The Daily Aafaaq, 5th December, 1952]

A Passionate Warning by the Holy Founder of the Ahmadiyya Muslim Jama‘at

We conclude this document with a moving excerpt from the writing of the Holy Founder of the Ahmadiyya Muslim Jama‘at. Addressing the ulema and the notables of the Muslim ummah, he poured out his heart’s anguish in the following words:

> "The world does not know me, but He knows me Who has sent me. Those who wish my destruction are mistaken and extremely unfortunate. I am the tree which has been planted by the Lord God with His own hands.....
>
> “O People! You must understand this for sure that I am accompanied by that Hand which shall remain faithful to me till the end of time. If your men and your women, and your young and your old, and your insignificant ones and your notables: all committed themselves to praying for my destruction—so much so that your noses get withered and wasted away due to your endless prostrations, and your hands become numb, even then God will most certainly not accept your prayers, and He will not relent until His will is done. Even if I do not have a single human being with me, the angels of God will be on my side. And if you withhold your testimony, the stone will well night testify for me. Therefore, do not wrong your souls. God leaves nothing unresolved. I consider as accursed a life which is tainted with falsehood and lies, and which, out of the fear of the creatures of God, evades to comply with Divine imperatives. It is certainly impossible for me to show any slackness—even if the Sun moved from one side and the Earth from the other to crush me between them—in carrying out the duty which God Almighty has at the moment entrusted to me, and for which Alone He has sent me. What is man? A mere worm and nothing more than a clot! How then can I, for the sake of this lowly creature, fail to

abide by what the Self-Subsistent Being has commanded. Just as God decided between His prophets and those who rejected them, so shall He decide now. There is a time for the prophets to come and a time to depart: do mark it for sure, that I have neither made a seasonless appearance, nor shall my exit be unseasonable. Don't fight God. It is not for you to destroy me!"

[Tohfae Golarviyyah, Roohaani Khazaa'in vol. 17, pp. 49-50]

"In the sheer name of God, I remind my opposing divines and their ilk that abuse and invective is not the way of gentlemen. If in your warped thinking, you insist on this misdemeanour, so be it. If you must take me as an impostor, you have also the option to assemble in your mosques and pray against me individually or in congregation. Were I an impostor, those prayers will certainly be answered. For the matter of that you always pray gainst me.

"But do remember! Even if the profusion of your prayers were to lacerate your tongues, if you rub out your noses in prostration and your eylids rot on account of tears, your eyelashes fall, your eyesight gets impaired because of excessive crying, and your mind becomes blank to end up in malencholia—even then those prayers shall not be heard, because I am from God.... No one can die on this earth unless his death is ordained in the heaven. My soul is blessed with the same truth which was bestowed on Hadhrat Ibrahim, on whom be peace. I have an Ibrahim-like affinity with God. No one knows my secret but my God. My opponents are fortuitously engaged in self-destruction: I am not the plant which can be uprooted by their hands.... O, God! Do Thou have mercy on this ummah. Amen!" [*Arba'een, Roohaani Khazaa'in vol. 17, pp. 471-472*]

Prayer

May God grant the honourable members of this assembly such light of wisdom as helps them arrive at decisions as are based on truth and justice and are consistent with the demand of the Holy Quran and the Sunnah and that Pakistan attains to that level of progress, prosperity and success as was envisaged by the second Imam of the Ahmadiyya Muslim Jamaʻat, Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, as far back as 1947, in the following words:

> "We have to make just and fair Pakistan the first step to Islamic Union. It is this "Islamistan" which will establish the true peace in the world, and ensure justice to one and all: where Russia and America failed, Insha Allah Mecca and Medina alone shall succeed." [The Daily Al-Fazl, 23 March, 1956]

In the end we proclaim: All praise indeed belongs to Allah, Lord of all the worlds.